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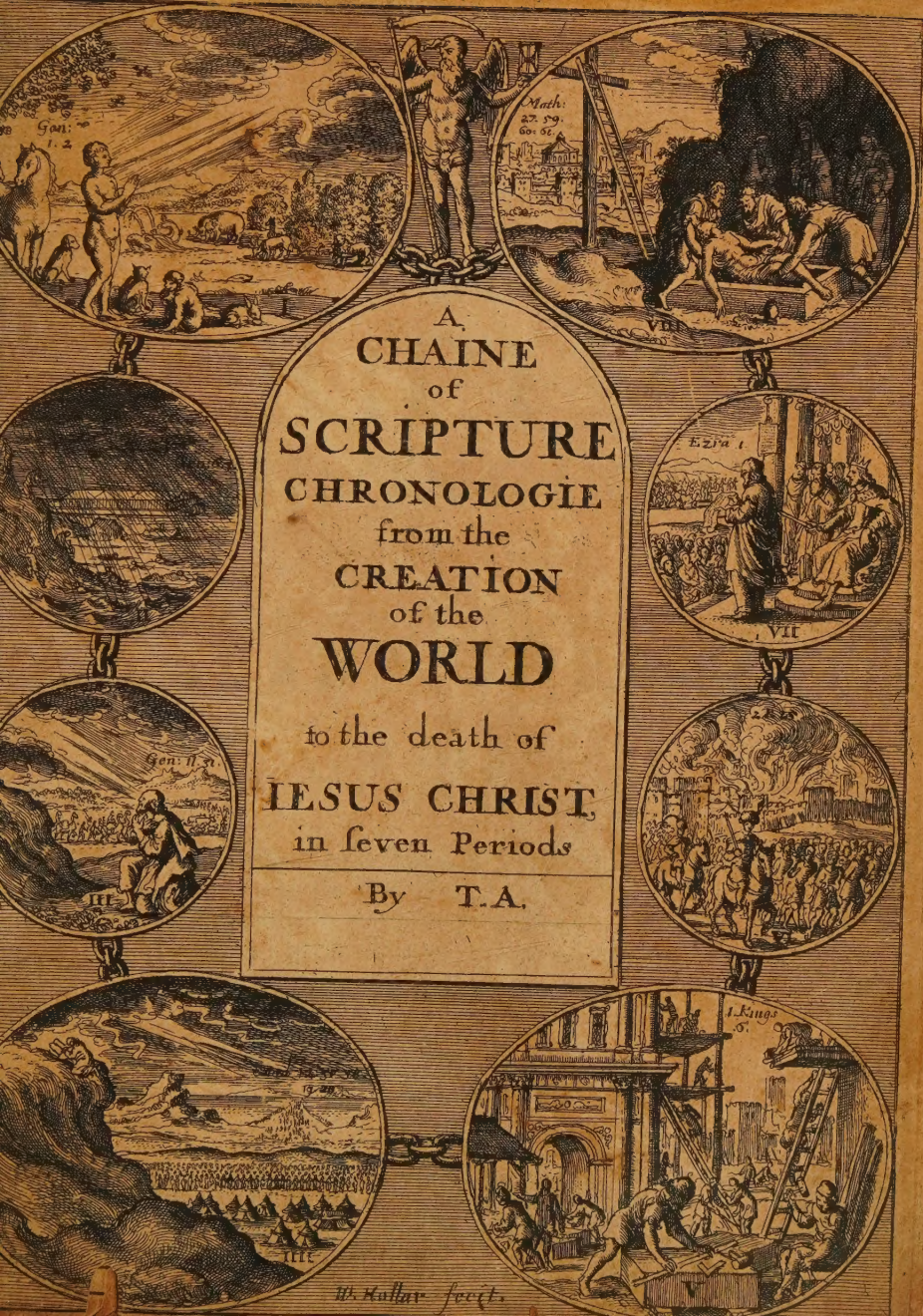

A CHAINE of SCRIPTURE CHRONOLOGIE from the CREATION of the WORLD to the death of IESUS CHRIST, in seven Periods

By T. A.

A CHAIN OF SCRIPTURE CHRONOLOGY;

FROM THE

Creation of the World to the Death of JESUS CHRIST.

In VII. PERIODS.

Viz. From the { *Creation* to the *Flood.* / *Flood* to the *Promise.* / *Promise* to the *Law.* / *Law* to the *Temple.* } { *Temple* to the *Captivity* in *Babylon.* / *Captivity* to the *Return.* / *Return* to the Death of *Christ.* }

By THO. ALLEN.

LONDON,
Printed by *Tho. Roycroft*, and are to be sold by *Francis Tyton* at the three Diggers in *Fleetstreet*, and *Nath. Ekins* at the Gun in *Pauls* Church-yard, 1659.

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in the Old Bailey, and by Ralph Ellis
at the Golden Eagle in Cornhill, 1659.

TO THE
JUDICIOUS READER,
AND
All desirous to understand the CHRONOLOGY of Sacred Scriptures.

CHRONOLOGY being *delightful* and *useful*, hath had many *friends*, and them *men* of *name*, who have labored therein, and written thereof, which this *Author* taking notice of, was unwilling to cumber the World with his *Labors* that way. Were there nothing in them worthy of this *knowing Age*, yet all having *liberty* to cast in their *mite* into the *Treasury* of *Learning*, why it should not be free for him, there is neither cause nor colour. But had he not been *provoked* to it, *This Work* had layn in *private*, and never come under the *Press*. For, having had its Conception in a remote quarter of the World, it was latent in his Closet the greatest part of seven years (as *Joash* sometimes was kept secret in a Chamber of the Temple, before he was brought to publique view, by the means of *Jehoiadah* that good old High-Priest) and had still been suppressed, had *He* not been *pressed* and *charged* with hiding of a *Talent* in a napkin, by such *another* as *Jehoiadah* was, whose *Soul* is now amongst the *Saints* in

2 Chron. 22. & 23. Chap.

Mr. *John Cotton*.

in Heaven, resting from its *manifold labors*; and whose *name* both is, and ever will be, *precious* in all the *gates* of the *daughters* of *Sion*, through all Ages. When *Moses*, *Daniel*, and *John* were in suffering conditions, they had much *light* from *God*, and gave forth much *Truth* concerning the *Church* and the *Times*: and many of our *reverend*, *learned*, and *godly Brethren*, being through the *iniquity* of the *Times* driven into *America*, by looking up unto *God*, and by *searching* of the *Scriptures*, received and found much *light* concerning the *Church* and *Times*; and have made *us*, and *Ages* to come, beholding unto them, by communicating the same; amongst whom *now* is this learned and judicious Author. *Reader*,

Dan. 9. 2. By Books *Daniel* understood the *number* of the years, and by this *Book*, thou mayst understand the *number* of years from the *Creation* to the *Flood*, from *that* to the *Promise*, from the *Promise* to the *Going out* of *Egypt*, from *thence* to the *Building* of the *Temple*, from *thence* to the *Destruction* of it, and *final Captivity* of *Judah*; from *thence* to their *Return*, and the *liberty* granted them by *Cyrus*: and lastly, the number of years from their *Return* unto the *Death* of the *Lord Jesus Christ*. These be the *Æraes* and *Periods* of Times which this *reverend Author* observes, leading thee by them from the *first Adam* to the *second*, whose Death he makes to be about the *year* of the *World* 3968. not *positively* concluding it, knowing it is *inter* χαλεπὰ, if not ἀδύνατα, punctually to determine the *Time*. Those do undertake *that Work*, are rather to be pityed then praised, as attempting things too far above them. For Times and Seasons

are

are in the *Fathers* hands; and as we know not exactly what is to come, so neither what is past. The blessed *God*, who inhabits *Eternity*, is beyond all *Chronology*; but the Works of his hands fall under the same. The *World*, which his hand made, is *aged*; but of what *age*, who can justly tell? The *sacred Writ* is the best *Register*: Therein its *Age* possibly may be found; but so *various* and *discrepant* are the *Calculations* of men, that it may be ranked amongst *unsearchables*; and so it is by *Ecclesiasticus*, saying, Who can number the *sands* of the *Sea*, the *drops* of *Rain*, and the *Days* of the *World*? *Near* the time men may come by their *Computations*, but *precisely* to *determine* it, who can? This *Author* doth it not, and that's his *wisdom*. *Reader*, If thou spend some time in prying into this *Chronological Treatise*, and markest well what thou readest, *clearer understanding* wilt thou have in many Scriptures then ever; and give me leave to tell thee, that I am perswaded thou wilt meet with *that* will *delight* thee, if not *satisfie* thee, and that *abundantly*. Herein thou shalt finde *perspicuousness*, *weightiness*, and *accurateness*. The *Work clears* many *doubts*, *unties* many *knots*, and *reconcileth* many seeming *contradictions*. If it may be any ways useful to Thee and the Church, the Authors desire is, that the Lord may be glorified for it, through Jesus Christ: And the same is his desire, who is,

Acts 1. 7.

Chap. 1. 2.

From my Study the 9th. of the 6th. *M.* 1658.

Thy loving Friend,
so far as thou lovest Truth,

W. GREENHIL.

ERRATA.

Pag. 8. lin. 29,30. dele *not onely*. p. 11. l. *ult.* add *may*. p. 16. l. 28,29. r. *twenty seventh year*. p. 41. l. 3. add *as*. p. 54. l. 2. add *as well*. p. 62. l. 15,16. &c. add these figures,

Prom. to *Abr.*		52	
Flood		370	
Birth of	*Serug*	207	years.
	Terah	148	
	Abraham	18	
death of	*Noah*	20	
	Peleg	30	
	Nahor	29	

P. 99. l. 30. r. *Voetius*. p. 190. l. 8. dele *him*. p. 196. l. 1. add *that*. p. 205. l. 2. dele *same*.

AN INTRODUCTION TO SCRIPTURE CHRONOLOGIE.

Sect. I. Scripture-Chronologie is not an useleſſe and vain ſpeculation.

IF a *Word ſpoken in ſeaſon be ſo delightfull unto the ear, that* (*as* Solomon *ſaith*, Prov. 25. 11.) It is like apples of gold in pictures of ſilver; *which are very gratefull to the eye; ſurely then the diſcerning of things, as ſtanding in their proper times and ſeaſons, cannot but be a very pleaſing ſatisfaction unto the minde. Yet neither can the Knowledge of* Scripture-Chronologie *be lookt upon* (*as I conceive*) *only as a matter of meere delightfull Speculation and pleaſing to the phanſie, but will appear alſo* (*to ſuch as are exerciſed therein*) *to be very uſefull for Spirituall edification. And certainly it cannot ſafely be accounted of as a needleſſe curioſitie, ſeeing the infinite Wiſdome of the* Holy Ghoſt *hath been pleaſed ſo carefully to carry along* (*as a* golden-chain *conſiſting of many lincks, throughout the holy* Scripture) *the* Series *of years from the* Creation *of the firſt* Adam *unto the* Death *of* Jeſus Chriſt *the ſecond* Adam. *For beſides the raiſing of many profitable Obſervations hereby; the clearing of many places of* Scripture, *which otherwiſe would be obſcure; the Diſcovery much of the Truth, faithfulneſſe, Wiſdome, juſtice, mercy, and patience of the* Lord; *the eſtabliſhing the hearts of* Gods

people in the Faith of his Promiſes, (*when the accompliſhment of them have been a long time ſuſpended*) *by obſerving the exact fulfilling and performance of what had been promiſed formerly, notwithſtanding the Interpoſition of many croſſe occurrances, the ſupporting of ſuch as are exerciſed with manifold long afflictions and troubles, by beholding the ſeaſonable relief afforded unto the afflicted* Church *or* Saints *at one time and another; and alſo the certain vengeance and threatned judgements inflicted after much long-ſuffering (for many years together) upon the malignant and proud adverſaries; and the beholding alſo of the varietie of changes, which in certain ſeaſons have come upon the Church, as in regard of troubles and calamitis, ſo of peace and tranquility, With the durance and continuance of the ſame at one time and another: I ſay, beſides all theſe things with ſome others which might be pointed at, whereunto* Scripture-Chronologie *is very uſefully ſubſervient, this one thing alone (if there were no other) might be ſufficient to commend it unto us, and incourage to the ſtudie of it,* viz. *in that it doth (as the ſtar did the* Wiſe-men) *lead and direct unto the* Meſſiah, *who was promiſed to come*
Joh. 5. 39. Act. 10. 43. *into the world: For* CHRIST *being the very ſcope and drift which the whole current of* Scripture *drives at, all the ſeverall ſtreames and vaines therein, as the* Sacrifices *and* Ceremonies *in the* Law, *and the* Genealogies *recorded*, &c. *ſo the* Chronologie *alſo therein do point at him, and center in him.*
Gal. 4. 4. *For that there was a* Full time *ſet for the* ſending *of* Chriſt, *is out of all queſtion; and that that* Fulneſſe *of* time *was not onely ſet in regard of* Gods *eternall purpoſe and decree, but alſo ſet down in the* Scriptures, *ſeems to be apparent by* the diligence of
1 Pet. 1. 10. 11, 12. the holy men of God (*before* Chriſt *came in the Fleſh*) to ſearch and enquire for the time of the ſufferings of Chriſt, *the which they ought not to have done, had not the ſame been* revealed *beforehand. Indeed it was revealed* (*though ſomething more obſcurely*) *by that Propheſie of* Jacob, *in bleſſing of* Judah; *ſaying,*
Gen 49. 10. The Scepter ſhould not depart from Judah, untill Shiloh come: *by* Shiloh (*which ſignifies* his ſon, *i. e.* Judah's) *is generally underſtood* (*and ſo the* Chaldee Tranſlation, *and the threefold* Targum *alſo do read it*) *the* Meſſiah, *or the* Chriſt: *although ſome indeed*

indeed underſtand It *not ſo much of the* time *of* Chriſts Nativity, *as of his* Kingdome *and* Dominion, *viz. that* It *ſhould endure for ever, and therefore do tranſlate the words thus,* The Scepter ſhall not depart from Judah, and the Law-giver from between his feet for ever, becauſe Shiloh ſhall come; *rendering the particle* עַד [ſemper] *whereas our Tranſlators do ordinarily render the 2. particles* עַד בִּי [uſque, *or* untill] *and our ordinary reading I look at as the leſſe ſtrained. But more clearly was it held forth and intimated by that meſſage which the* Angel Gabriel *brought unto* Daniel, *concerning* 70. weeks *of years, at the end whereof the* Meſſiah *ſhould be* cut off to finiſh tranſgreſſion, and make an end of ſins, and to bring in everlaſting righteouſneſſe. *For the* Beginning *of thoſe* 70. weeks *from the end of the* 70. *years* Captivity *in* Babylon, *ſome reaſons are alledged in the following Treatiſe,* viz *in the beginning of the* 7. Period, *and therefore I ſhall forbear to ſay any thing that way here: But the beginning being pointed at, they that were ſtudious to ſearch after the times hinted in the Scripture, might pitch near upon the time of the* Incarnation *of* Chriſt: *And hereupon it was that the* coming *of the* Meſſiah *was ſo expected (as by* Simeon *and the people of the* Jews *generally) about that very time when he came in the* Fleſh *Now then I ſay, if the* Scripture-Chronologie *be helpfull to clear up the* coming *of* Chriſt, *and of the true* Meſſiah *promiſed, certainly it is not unuſefull to enquire into it; although (as is alreadie intimated) it is alſo very profitable for many other porpoſes.*

Dan. 9 24. 25, 26, 27.

Luk. 2 25. 38 & 3 15.

II. *As for an exact account of the time and number of years from the* Creation *unto the* Death *of* Chriſt, *to me it ſeems not feazable punctually to determine for a year; how confidently ſoever ſome do ſeem to ſpeak that way, not only to a year, but to a moneth, yea to a very day and hour; Which they think they can conclude infallibly by their Aſtronomicall Calculations: For, beſides that the* Holy Ghoſt *in* Scripture *is not ſo critically curious and exact herein, and therefore neither is it neceſſary for us to ſearch after ſuch a punctuall determination of the time; Let it be but conſidered whether it can be rationily conceived as probable, that the years of thoſe Patriarchs before the* Flood (*whereby the number of years in the* 1. Period *is collected) were exactly ſo*

Sect II. The account of time from the *Creation* to the *Death* of *Chriſt* can not exactly and infallibly be determined to a year.

many is as gathered (as say 1656 *years current, or* 1655 *compleat) and not one year either over or under? for When it is said, that* Adam *being* 130. *years old begat* Seth, *and* Seth *being* 105. *years old begat* Enos, *and so of the rest. 'Tis a question (wherein Chronologers do differ) whether those years* (viz. *the* 130. *of* Adam, *and the* 105. *of* Seth, *&c.) *are to be accounted compleat, or else current onely*; Paræus (*in* Gen. 7. 11.) *and so* Ainsw. (*on* Gen. 5. 32.) *think that they were not full and compleat, but only current*, viz. *that* Adam *was but* 129. *years old compleat, and going on his* 130. *years When* Seth *was born, and that* Seth *was but* 104 *years old compleat, and going on his* 105. *year when* Enos *was born, and so the rest. Some others, (as* Helvicus *in An. M.* 1.) *on the other side do reckon them all as compleat years.*

But again, If it were granted and concluded, that those years Were either compleat or current, yet still it is uncertain how much there was either over or under, (for if they were compleat years, tis not to be imagined, that it was just at the very end of Adams 130. *year When* Seth *was born, and just at the very end of the* 105. *year of* Seth *when* Enos *was born, and so of the rest, and not a week or moneth over) possibly there might be three quarters of a year over or under in one, and half a year in another, and a quarter of a year in a third, and a moneth or two in the fourth,* &c. *whereby it might come to passe, that possibly there might be some years over or under in the totall Summe of that* Period. *And the like also may be said about the years of the second* Period, *which are gathered from the ages of the* Patriarchs *after the* Flood. *Again, let but the various* account *of* years *in the Computation of severall* Ages *be considered, and the uncertainty of an exact account of the years of the* World, *may yet further appear: E. gr. to instance only in the years before the* Flood, *in which time the* year *was reckoned to consist of* 360 *daies, (as appears by the* 4. Sect. *following:) whereas by exact Astronomicall account it hath been found that a year doth contain five days, and six hours, and some minutes,* &c. *over and above* 360. *days: whereby it will appear that in those* 1656. *years from the* Creation *to the* Flood, *there were above* 23. *years more then that account; for in an* 100. *years, the five days and a quarter*

quarter in every year with the odde minutes, will amount unto neer upon a year and an half, or thereabout; and therefore it may easily be gathered what years those daies and hours and minutes which are over in the 1656. *years will arise unto. Now upon such considerations as these, I am apt to suspect that an exact account of the number of the years from the* Creation *of the* World, *unto the* Death *of* Christ *cannot be certainly determined; but only thus far we may say, that according to such grounds of collection as the* Scripture *doth hold forth, such a thing seems to have been about such a year of the* World, *and that accordingly also the years of the* World *unto the* Death *of* Christ *seem to be about such a number.*

Sect. III. The speciall particulars wherein the difference lieth amongst Chronologers about the number of years from the *Creation*, to the *Death* of *Christ*.

III. *There are, I confesse, very many, (and some great) differences amongst* Cronologers *in the* Computation *of* Scripture-Chronologie, *viz. from the* Creation *unto the* Death *of* Christ: *The reason whereof is their various apprehensions about the time of some particulars, being led diversly by appearing probabilities. And because I suppose it may be some way usefull, I shall here set down the speciall and most remarkable particulars wherein there is any difference.*

1. *The first observable difference (though it be but little, and indeed one of the least of all the rest) is about the year of the* Flood: *for* Scaliger *sets It in the* 1655. *year of the* World; *the generall received Opinion do account It to have been in the* 1656. *year; and* Funccius (*in his second Edition of his Chronologie, differing from his own former thoughts about it*) *puts It in the* 1657. *year of the* World, *whereby there may come to be a difference of one or two years in the Computation of the time.*

2. *Such another difference also I finde about the year of* Arphaxad's Birth, *which some place in the* 1657. *year of the* World, *others in the* 1658. *year; and a third Opinion there is which makes it to be in the* 1659. *year, which ariseth from the different understanding of that expression in* Gen. 11. 10. *where tis said, that* Shem *begat* Arphaxad [two years after the Flood:] *which may be understood, either of the second year current after the time of the beginning of the* Flood, *and then his*

his Birth *may be placed in the* 1657. *year of the* World: *or of the second year current after the end of the* Flood, *and then in the* 1658. *year, or else of two years compleat after the* Flood, *then 'tis to be set at the* 1659. *year. And hence also may arise a difference of two years in the account of* Scripture-Chronologie.

3. *A third (which indeed is one of the greatest) is about the time of* Abrahams Birth; *for some say he was born when his Father* Terah *was* 70. *years old; and others, when he was* 130. *whereby there comes to be a difference of no lesse then* 60 *years, concerning which, something is spoken in the ensuing* Treatise, *N.* 23. *and therefore I shall here forbear to say any thing at all of it.*

4. *Another there is about the year or time of the* Promise *made unto* Abraham, *which the Apostle mentions in* Gal. 3. 17. *for there are some that account It to be in the* 70. *year of* Abraham, *viz. when he was in* UR, *being* called *to go out of his native Countrey; others, when he was* 75. *years old, at his being in* Haran; *and there is a third Opinion, which affirms it to have been in the* 85. *year of* Abraham, *when he was in* Canaan: *for which see what is spoken in N.* 25. *And although all do generally agree, that the number of years from the* Promise *to the* Law, *were* 430 *yet the* Chronologicall *account of the years from the* Creation *to the* Death *of* Christ, *is by this difference, made to differ* 5. *or* 10. *or* 15. *years, accordingly as the* Promise *is made to be sooner or later: for so much as 'tis made sooner, so much is taken from the number of the years of that* Period *from the* Flood *to the* Promise.

5. *One years difference also then is made about the begining of the* Temple, *built by* Solomon: *some accounting It to be in the* 480. *year current after the* Israelites *came out of* Ægypt; *others affirming that 'twas after those years were compleat, do reckon it to be in the* 481. *year.*

6. *There is great diversitie of Opinion about the time of the standing of the* Temple, *(which is that which I call, here in this Treatise, the* V. Period.) *viz. from the year of the Foundation to the year of the Destruction of it, in the last* Captivity

of

of Judah, *and carrying away into* Babylon: *the different apprehensions about It are various, and as much as from* 412. *to* 432. *and yet* Luther (*as it seems*) *doth far exceed all the ordinarie Opinions; for he makes the time of the* Temple's *standing to be* 460 *years. The which differences do arise from the various account of the years of the Kings of* Judah.

7. *The beginning of the* 70. *years* Captivity *in* Babylon, *is also matter of no little difference; for there are who do begin them*

from the
- 3. *year of* Jehojakim, *when they say* Daniel *and some of the* Princes *children were carried away.* Dan. 1. 1.
- Captivity *of* Jeconiah, *or* Jehojachin, *which was* 8. *years after the former* Captivity (*according to their account*) *when* Ezekiel *was carried away.*
- 11. *year of* Zedekiah, *which was about* 11. *years after the second; viz. that in* Jeconiahs *time, and about* 19. *years after the first in the time of* Jehojakim.

Whereby it comes to passe (*though it be generally granted that the* 70. *years did end in the first year of* Cyrus) *that the account of years must in the issue, be more by* 19. *years, if the* 70. *years began in the* 11 *year of* Zedekiah, *and more by* 8. *years, if they began at the* Captivity *of* Jeconiah, *then there would be if they began in the third year of* Jehojakim: *and on the other side, the account, or* Summa totalis *of the years from the* Creation *to the* Death *of* Christ, *will be so much the lesse, as the* 70. *years are made to begin either at* Jehojakims *or* Jeconiahs Captivity. *But touching the begining of those* 70. *years, see what is spoken in the begining of the* VI. Period. N. X.

8. *The last* (*yet not the least*) *remarkable difference, is about the* 70. Weeks, *or* 490. *years mentioned in* Dan. 9. *and various apprehensions there are, both about the time of the beginning, and also the ending of them.*

For

begin them from the	1. *year of* Cyrus *just at the end of the* 70. *years* Captivity.		
	2. *year of* Darius: *either of* Darius		Hystaspis, *or,* Nothus.
For some do	7. *year of* Artaxerxes	*firnamed either*	Mnemon, *or,* Longimanus.
	20. *year of* Artaxerxes		
end them at the	Baptisme *of* Christ.		
	Death *of* Christ.		
	Destruction *of* Jerusalem.		

Now, accordingly as the beginning of the 70. weeks *is set after the first year of* Cyrus, *so will the totall Summe of the years of the* World *be encreased: and again, accordingly as the end of those* 70. weeks *is set before or after the* Death *of* Christ, *so also will the number of the years of the* World *be lesse or more. But of this more is spoken in the Notes upon the* VII. Period.

Sect. IV. The year in former time did consist of 12. Mon. and each Moneth of 30. dayes. 1 Chron. 21. 1. &c 1 King. 4 7

1 King. 6. 1. 38.

Exod. 13. 4

IV. *The* years *mentioned in* Scripture *from the beginning, and so all along, did generally (as it seems) consist of* 12. Moneths: *for we finde mention made of the* 1. 2. &c. *and* 12. Moneth, *but never of a* 13th. *And we reade, that* David *and* Solomon *had* 12. Captains, *and* 12. Purveyors, *who were to attend and serve in their places each of them in their Moneth throughout the year, usually the* Moneths *were named amongst the* Hebrews *according to their Order and Number,* viz. 1. 2, 3d. *Moneth,* &c. *but whether they were never called by any other speciall or proper Names before the* Capivity (*which some do confidently affirm*) *I will not dispute; but sure we are that we finde mention made, not onely of the* 2. *and* 8. *Moneths called* Zif, *and* Bul, *when* Solomon *built the* Temple; *and if it be said that those Names were added by the* Historian, *who wrote the History and Chronicle of the* Kings *after the* Captivity, *yet we finde also the* 1. *Moneth called* Abib *even by* Moses *himself, who wrote long before there were*

were any Kings amongst the Israelites. *The speciall Names of the* Moneths *amongst the* Jews *were, as followeth:*

Viz.	1. Abib, *or* Nisan. *Exod.* 13. 4. *Neh.* 2. 1.		March.
	2. Zif, *or* Ijar. 1 *King.* 6. 1.		April.
	3. Sivan. *Est.* 8. 9.		May.
	4. Thamuz.		June.
	5. Ab.	*which began*	July.
	6. Elul. *Neh.* 6. 15.	*about the mid-*	August.
	7. Tizri, *or* Ethanim.	*dle of the*	Septemb.
	1 *King* 8. 2.	*moneth called a-*	
	8. Bul. 1 *K.* 8. 38. *and* Marcheſvan.	*mongst us usually*	October.
	9. Chisleu. *Zech.* 7. 1.		Novemb.
	10. Tebeth *Est.* 2. 16.		Decemb.
	11. Sebat. *Zech.* 1. 7.		January.
	12. Adar. *Est.* 9. 1.		February

and although in later times they might (upon obſervation of ſome defect in their year) adde another Moneth *ſometime to their year, a* 13 Moneth, *which they called* Veadar: *yet I ſee not ſufficient ground to beleeve that they did ſo of old, at leaſt untill after the* Captivity.

The Moneths *did commonly conſiſt of* 30. *dayes, as appears by the Story of the* Flood, *comparing* Gen. 7. 11. *with* chap. 8. 3. 4. *whereby we ſhall finde that* 150. *dayes did make* 5. Moneths: *for from the* 17. *day of the ſecond* Moneth, *to the* 17. *day of the* 7. Moneth, (*which is juſt* 5. *Moneths, not a day more or leſſe*) *are reckoned* 150. *dayes, in which* 150. *there are juſt* 5 *times* 30. *Now then the* year *conſiſting of* 12. Moneths, *and each* Moneth *of* 30. *dayes* (*and not one Moneth of* 30. *and another interchangebly of* 29. *as ſome affirm, calling the one ſort of* Moneths Pleni, *or* Full-moneths, *and the other* (*of* 29. *dayes*) Cavi, *or* Hollow-months.) *Hereupon it follows that the* year *did conſiſt of* 360. dayes: *neither do I yet ſee* (*what ever ſome may think and ſay*) *that there was any* Intercalation *or* Embolismation *of dayes or Moneths in uſe before the* Flood, *or for a*

long time after: whereby the year seems to have been defective and short about 5. dayes, and a quarter, and more, of the true and exact acount according to the course of the Sun: *For according to the* Julian year (*constituted by* Julius Cæser *about 40. years, or little more, before the* Birth *of* Christ, *by the advice of* Sosigenis, *a skilfull* Mathematician, *whence 'tis also called the* Julian *or* Sosigenian year:) *there are 365. daies, 6. hours, and some minutes in a perfect year: whereupon the ordinary year was allowed to have 365. daies: and as for the 6. hours over and above which are a quarter of a day, therefore every fourth year there is a day added to that year, (whereby it consists of 366. daies) which is put into the last* Moneth, *called* February (*which that year hath 29. daies, one day more then usuall*) *whence that year is called by the* Englisth, Leap-year, *because It doth as it were leap over one day; and by the* Romans *or* Latines, Intercalaris, *or* Bissextilis, *because that day was intercalated and put in on the* 6. Calends *of* March, (*as 'tis called*) *being the 24. day of the* 12. Moneth, *or* February; *and so that day, and the day after also were both called the* 6. Calends; *and then the day after them was the* 5. Calends, *&c. Now this exact Emendation of the year, being not long before the* Birth *of* Christ, *therefore it seems that the years of the* World *before were not so exactly calculated, and so neither were the just number of years from the* Creation *unto the time near our* Saviour Christ *exactly computed (as is before intimated,* Sect. II.) *for according to the account of but* 360. *daies to a year, in* 4000. *years, (for there were almost so many, within near upon* 40. *from the* Creation *to the* Death *of* Christ) *there will be found above* 57. *years more then there would have been, if those years had consisted of* 365. *daies and six hours.*

But then the great Difficultie would be about the Annuall Feasts *of the* Jews, *for how could the* Feasts *be kept continually year after year in their seasons, because if their years had not been exact, in processe of time their* Moneths (*and so the* Feasts *which were to be kept in them) would lose their proper seasons, the* Spring Moneths *would come to be in the* Autumne, *and the* Moneths *of* Autumne *to be in the* Spring? *Now for the avoiding of that great*

great Inconvenience; some do affirm, that there was wont to be an Intercalation *of one whole* Moneth *at the end of the year, which* Moneth *they called* Veadar; *and that (as 'tis said) they were wont to do seven times in the space of nineteen years, because in that space the* Sun *and* Moon *did meet in the same point wherein they had been so many years before. I confesse indeed, that this course might help to make some agreement between the* Solar *and* Lunare years, *yet neither have I ground and light to perswade me to beleeve that this was used in the daies of* Moses, *or many* 100 *years after (as is said before) nor yet do I see that this way and course would be a sufficient way of accommodation for the right placing of their* Feasts: *for upon the* Intercalation *of a* Moneth *in the end of the year, the* Passeover *in the year following, must fall about a Moneth or thirtie daies later then it did in the year that went before, and therefore if the* Passeover *did fall right in the year after the* Intercalation, *then how could it fall right in the year before, seeing it must be about thirtie daies before that season? That way which* Munster *tells us was taken for the ordering of the* Feasts, *is something, yet not sufficient without some other help: he saies that the* Jews *did keep the times of their* Feasts *according to this* Rule, *viz. the* Feast *of* Pentecost *was fiftie daies after the* Passeover, *or that day of the* Passeover, *wherein the* Sheaf *of the* First-fruits *was offered (for the* Passeover *was the* Feast *which was to be the guide for all the rest, from thence they were to reckon so many daies to the next* Feast, *&c.* Lev. 23. 15,16.) *From the* Pentecost *to the* Feast *of* Trumpets, *there were to be* 113 *daies. From thence to the* Feast *of* Expiation *ten daies. From thence to the* Feast *of* Tabernacles *five dies: and from thence to the* Feast *of* Palms *six daies. But still all this time the difficultie doth remain about the right placing of the* Passeover *in the first* Moneth, *which was to direct all the rest: for if that were not in its proper place, none of the rest could be in their proper season. Now, because we have no certain knowledge of the way and course which was used a long time after the* Flood, *and in the days of* Moses *also, for the regulating of the first* Moneth *and of the* Feast *of the* Passover, *which was to be upon the fourteenth day thereof, probably (if we conjecture) they might do it by ob-*

Heb. Cal. pag. 148.

ſervation partly of the four quarters of the year, which they might finde out by the two Equinoxes, (viz. *that in the* Spring, *and the other in the* Autumne) *when the daies and nights came to be of an equall length; and by the two* Solſtices (*the one in the* Summer, *when the* Sun *came neareſt unto them in the* Tropick *of* Cancer, *and the daies were at the longeſt, the other in the* Winter, *when the* Sun *was furtheſt from them in the* Tropick *of* Capricorn, *and the daies were at the ſhorteſt*) *and thus they had the four quarters of the years in their proper ſeaſons: and partly alſo by obſerving the* changes *of the* Moon: *for upon the fourteenth day, or* Full *of the* Moon *in the* Equinox *of the* Spring, *was the* Paſsover *to be obſerved.*

Sect V. The ſpeciall ſacred *Feaſts* amongſt the *Jews.*

V. *As for the* Feaſts *obſerved amongſt the* Jews (*to ſpeak ſomething briefly of them, becauſe they do, as we ſee, conduce to ordering of their years.*) *There were three ſorts of* Feaſts *kept by them:*

viz. { Sabbaticall, *or* weekly. / Monethly. / Annuall.

1. *The* Sabbaticall Feaſts *were alſo three-fold.*

viz.
1. *The* Sabbath-day, *which was obſerved every* 7th. *day, by reſting from bodily and ſervile work,* &c. *according to the* 4th. *Commandment,* Exod. 20 8,9,10.
2. *The* Sabbaticall year, *which was every* 7th. *year, or the laſt of the week of years; Wherein,* 1. *The Land was to reſt from tillage, for they were not that year to plough or ſow their ground,* Exod. 23. 10, 11. *and* 2. *Debts were to be releaſed,* Deut. 15. 1,2. *and* 3. *Servants alſo were to be ſet free from their Maſters,* Deut. 15. 12.
3. *The* year *of* Jubile; *which was the* 50th. *year,* viz. *at the end of* 7. Sabbaths *of years, or of* 7. *times* 7. *years, which make* 49. *years, and the year following was the year of* Jubile, Lev. 25. 8,9,10. *wherein beſides the things to be obſerved and done in the* 7. *year, this was further added,* viz. *that lands and houſes which had been ſold or morgaged, were then to be releaſed, and men* (*though poor and unable to redeem them*) *were to return unto their Inheritances and Poſſeſſions,* Lev. 25. 10. 13.

2. *The*

2. *The* Monethly Feasts, *called also the* New-Moons, *were kept upon every first day of each* Moneth *throughout the year. The first, or begining of them was in the Moneth* Tizri, (*which was the seventh* Moneth *from* Abib, *that being appointed to be their first* Moneth *and the begining of the year, in regard of their* Annuall Feasts:) *for their* Civill *year did begin from that* Moneth Tizri, *and therefore the* Feast *of that* New-Moon (*being their* New-years-day) *was to be kept with some more solemnitie then the* New Moons *of the other* Moneths, *viz. with* Blowing *of* Trumpets, *and was thereupon called the* Feast *of* Trumpets, Lev. 23. 24. Numb. 29. 1.) *and some speciall and peculiar* Sacrifices, Numb. 28. 11. *with* 29. 1. *to* 7. *And although* (*as it seems*) Trumpets *were blown on other* New-moons *and* Festivals, *yet that was not to be done all the day long, as on the first day of* Tizri, *but onely in the time of their* Sacrifices, Numb. 10. 10.

3. *The* Annuall *or* yearly Feasts *were divers; for besides the* Feast *of* Trumpets (*which as 'twas one of the* Monethly Feasts, *or* New-Moons, *so also it may be accounted as one of the* Annuall Feasts, *in regard of the speciall Solemnity of it which was but once a year,* (*as* viz. *the* blowing *of* Trumpets, *and the speciall* Sacrifices *that were proper for that* Feast) *and not on any other of the* New-Moons *in all the year*) *there were these four fallowing*:

1. *The* Passover, *called also the* Feast *of* Unleavened-Bread, Exod. 12. 18, 19, 20. 2 Chron. 30. 1, 2 *with* 13. Mar. 14 12. Luk. 22. 1. *The* Passover *it self was to be kept on the Evening after the fourteenth day of the* Moneth Abib, *or* Nisan, *but the* Festivity *of* Unleavened-Bread *was on the fifteenth day,* Numb. 28. 16. 17. *which lasted seven daies, although only the first and last of the seven* (viz. *the fifteen, and twentie one daies of the* Moneth) *were kept as* Holy *to the* Lord. *It was for the continuall remembrance of the* Israelites comming *out of* Ægypt; *the* Angel *of the* Lord *having slain the* First-born *in every house of the* Ægyptians, *but passed over the houses of the* Israelites: *whereupon they being driven out of* Ægypt *in hast, not having time to leaven*

ven their Bread, were appointed to keep this Feast with Unleavened-Bread for seven daies, Exod. 12. 15, 16. The first of which seven daies, viz. the 15th. day of the Moneth, was the Holy-day or Sabbath (not the ordinarie Weekly Sabbath, but) the Sabbath of the Passover; and on the morrow after that Sabbath (being the 16. day of the Moneth) the Jews in the Land of Canaan were to offer the Sheaf of the First-fruits of their Harvest, for (as it seems) they had some Corn, viz. Barley, ripe about that time of the year; and if it were not then fully ripe, yet they were to reap so much as might make a Sheaf to offer unto the Lord. This Feast of the Passover was one of the three solemne Feasts which were to be kept yearly at Jerusalem by all the Males.

2. The Feast of Weeks (which was another of the three Feasts that all the Males were to go up to Jerusalem to observe) 'twas called the Feast of Weeks and of Pentecost, because it was at the end of seven Weeks, or fiftie daies after the offering of the Sheaf in the Feast of the Passover, or Unleavened-Bread: it was also called the Feast of Harvest, for about that time was their Wheat-Harvest, and two Wave-loaves were then at that Feast to be offered as the First-fruits (viz. of their Wheat; for they were to offer before, the Barley-Sheaf in the time of the Passover) in token of their thankfull acknowledgement of the Lords blessing, in giving them to reap their Harvest, and to sanctifie the whole lump of their corn for their use, Rom. 11. 16. The time of this Feast was in their third Moneth, and about the later part of that Moneth, which amongst us is called May.

Exo. 23. 6

Lev. 23. 27

3. The Feast of Expiation, if we may properly call it a Feast; for it was indeed a day wherein the Jews were to afflict their souls, and make an Atonement for their sins, the High-Priest being then to enter with blood into the Holy of Holies, and to sanctifie the Sanctuary, Tabernacle, Altar, and also the Priests and People, Lev. 16. This (as is generally acknowledged) was that Fast which is mentioned by Luke in the relation of Pauls voyage towards Rome [Sailing was now dangerous, becaus the Fast was already past] The rea-

Act. 27. 9

son

ſon of which danger in Sailing *then might be, in regard that* Winter *was coming on; for the* Faſt (*or* Feaſt *of* Expiation) *was upon the tenth day of the ſeventh* Moneth, *which anſwers to the latter end of that* Moneth *which we call* September; *and Winter voyages* (*we know*) *are counted dangerous.*

4. *The* Feaſt *of* Tabernacles *or* Booths: *It was the third and laſt great* Feaſt *which all the Males were to keep at* Jeruſalem. *It did begin upon the fifteenth day of the ſeventh* Moneth, *and laſted ſeven daies, being alſo called the* Feaſt *of* In-gathering, *becauſe it was obſerved and kept when they had gathered in, not only all their Corn, but all their Fruit alſo. In this* Feaſt *the* Jews *were to make themſelves* Booths *of green boughs, wherein they were to dwell all the ſeven daies of It, in remembrance of their Forefathers dwelling in* Booths *when they were in the* Wilderneſſe. *The laſt day of this* Feaſt (*being the eighth day from the firſt*) *was kept as a very great* Feſtivall *and* Holy-day, *being* (*as it is conceived*) *that which is called by the* Evangeliſt, that great day of the Feaſt. *The day after this* Feaſt (*as is ſaid by ſome*) *they did compaſſe the* Altar *about ſeven times with boughs of* Palm-trees *in their hands, in token of the overthrow of the Walls of* Jericho, *and it was therefore called the* Feaſt *of* Palms.

Lev. 23. 34. *&c.* and verſ. 39. *&c.* Exo. 23. 16

Joh 7. 37.

Theſe were the ſpeciall Feaſts *of the* Jews *which were inſtituted immediately by the* Lord *on* Mount-Sinai: *ſome others alſo they did afterward obſerve upon ſpeciall occaſion, as the* Feaſt *of* Purim *upon the fourteenth and fifteenth dayes of the twelfth* Moneth *called* Adar, *in remembrance of their great deliverance from the malignant cruell plot of* Haman; *the annuall Obſervation whereof ſeems to have been in a civill way,* Eſther 9. 22. *And the* Feaſt *of* Dedication *of the* Temple *after it had been prophaned by* Antiochus Epiphanes, *which* Judas Maccabeus *inſtituted and appointed to be kept in the ninth* Moneth, *viz.* Chiſleu, *and the twenty fifth day thereof: and it is thought to be that which is mentioned in* Joh. 10. 22. *for it is ſaid there, that it was* Winter.

Eſt. 9. 20.

1 Mac. 4. 59.

VI. *If*

Sect. VI. There is a great difference between the Computation of the sum of the parcells of years, as expressed and set down in the Scripture; and the exact Chronologicall account; the former exceeding the latter: and the reasons thereof.

VI. *If the totall summe of the years of the* World *were computed according to the severall parcels as they are set down in the* Scripture, *it would exceed the true Chronologicall account by far; as is apparent by comparing the computation of the years onely of the Kings of* Judah *and* Israel: *Ex. Gr. In the Reign of the four first Kings of* Israel, *as recorded in the Letter of the* Scripture *there were fiftie years; for it is said, that*

Jeroboam,	*Reigned*	22.	*years.*
Nadab,	———	2.	
Baasha,	———	24.	
Elah,	———	2.	
		50.	

Whereas, according to the account of the Kings of Judah (*who reigned in the same time*) *there were not so many by three or four years: for from the first year of* Rehoboam (*which was the first year also of* Jeroboam) *unto the twentie seventh year of* Asa, *King of* Judah (*in which year* Elah, *the last of those four Kings of* Israel *died*) *according to the literall expression of the* Scripture, *there were but fourtie seven years.*

for Rehoboam,	*Reigned*	17.	*years.*
Abijam,	———	3.	
Asa,	———	27	
		47.	

and yet, neither was there full so many years in true Chronologicall account; for the third and last year of Abijam *was but one and the same with the first of* Asa, *as is easily to be discerned by the Table of the* V. Period. *So that in true account there were but fourty six years from the first year of* Rehoboam *unto the twenty seventh year of* Asa; *yea, though that twenty seven years also be included in the account; and therefore there could not be fiftie years from the first year of* Jeroboam *unto the end of* Elah's *Reign; as the literall account of the* Scripture *seems to hold forth: whereby it appears, that there is a difference to be put between the* Scripture-Literall account, *and the* Scripture-Chronologicall account *of the years of the* World, *the former by far*

far exceeding the latter account. The which (that it may not seem strange unto any) I shall here briefly give the speciall causes and reasons of: viz. *First, Sometimes the Scripture speaks of a year that is but current, and begun but very little, as if it were an whole and full year: E.gr.* 'tis *said that* Jeroboam *reigned 22. years,* 1 King. 14. 20. *When as his last year was but current, and only begun, and in very deed he reigned but very little more then 21. years; and the like also is to be seen in the second and last year of his son* Nadab, *for that year was but little more then begun, and yet it is said that he reigned two years. Divers other instances might be given to this purpose from the years of the Kings of* Judah *and* Israel, *both in regard of the first and last years of their reign: for it is said, that time which was before the first moneth, When any of them began to reign, though never so little, as if but a moneth, or a week, was reckoned for the first year of his reign, and the time after was accounted the second year. Secondly, the Scripture doth seem oftentimes to compute one and the same year twice: E.gr.* Jeroboam *is said to have reigned 22. years, and his son* Nadab *two years; Now it is evident that the two and twentieth, or last year of* Jeroboam *is reckoned again in the first year of* Nadab; *for the 22. year of* Jeroboam *was in the second year of* Asa *King of* Judah, *and so was the first year of* Nadab. *Again, (to give but one instance more, though many might be produced to the same purpose) the four last years of* Jehosaphats *reign seeme to be twice accounted; for his son* Jehoram *did reign whilst himself was living, and the time that* Jehoram *did reign in all, was but eight years; yet four of them he reigned (as it seems) together with his father, and so they are reckoned twice. Thirdly, because sometime the Scripture doth mention a round and whole number of years, When as the just and exact number is something either over or under: E.gr. when* Jepthah *told the* Ammonites *that the* Israelites *had possessed the land of the* Amorites *300 years, there a round and even number is expressed, when as the exact number might be under and short of it about thirtie years: and so when as one place saies that* David *reigned fourtie years, there a round and whole number is put in stead of an imperfect or broken summe; for in exact account*

2 King. 8. 16.

Judg 11. 26.

1 King. 2. 11.

2 Sam. 5. 5 *count, he reigned fourtie years and six moneths: and verily the same may be conceived of the years of the* Patriarchs, *both before and after the* Flood; *and also of the years of the reign of the Kings both of* Judah *and* Israel: *for it cannot easily be beleeved, but that something was either over or under, in the years ascribed to each of them; but a round and whole number is mentioned in stead of a broken and imperfect number. Fourthly, There was also (as it seems) an* Interregnum, *or* Interim, *in the Kingdome of* Israel (*and some think also in the Kingdome of* Judah) *which the Scripture doth not expressly mention, but may be gathered by comparing the years of the Kings of* Judah *and* Israel *together which were contemporary*: viz. *from the death of* Jeroboam *the second, to the time that his son* Zachariah *began to reign; for* Jeroboam *died about the twentie sixth year of* Uzziah *or* Azariah *King of* Judah (*as will easily appear by the Table of the* V. Period) *and yet his son* Zachariah *did not begin to reign till the*

2 Kin. 15. 8 *thirtie eighth year of* Azariah, *whereby an error might easily be committed by the literall account of the years of the Kings of* Israel.

Sect VII. That there are great difficulties in the V *Period*, viz. in the time of the Kings of *Judah* and *Israel*, and the causes thereof.

VII. *Of all the parcels or* Periods *in* Scripture Chronologie, *that about the time of the kings of* Judah *and* Israel, (*which is that which I call the* V. Period) *seems to be most knottie and full of puzling intricacies: the clearing of which to mine own satisfaction, was one speciall occasion of setting about this present Work; and I must acknowledge that I have not yet attained unto that full satisfaction in some particulars which I could desire; and therefore neither can I expect that in every thing therein I shall fully satisfie all others. And indeed many things there are which may easily occasion much difficultie in making an* Harmony *in the years between the Kings of* Judah *and* Israel *that were contemporaries*: viz. *these amongst others; as first the reckoning sometimes a peice of a year as if it were a perfect and full year. Secondly, the accounting of some years twice over: thirdly, the joint reigning of the son sometimes with the father, and yet mentioning the years of their reign, as if they reigned so many years severally and singly: fourthly, the vacancy, or* Interregnum, *which (as it seems) was in the Kingdome of* Israel, *do help to increase the difficultie:*

difficultie: and fifthly, so likewise do the various and uncertain time and part of the year of the begining of the reign of the severall Kings of Judah *and* Israel; *for usually upon the death of one King (let it be in what part soever of the year) another did at the same time succeed him in the Kingdome; whence it might come to passe, that the begining a Kings reign, sometimes might be near upon the later end of the year, and yet (as is said before) that little part of the year be reckoned as the first year of his reign, as we know it hath wont to be the custome and manner here in* England: *and thence also the begining of the reign of the Kings in the one Kingdome might be about the middle or later end of the year of the Kings of the other that was contemporary: and very seldome,* viz. *not above once after the division of the Kingdome of* Israel *from* Judah, *did the Kings or Governours of* Judah *and* Israel *begin together, and that was when* Jehu *had slain both the King of* Israel, *(in whose stead he reigned himself) and the King of* Judah *(in whose stead* Athaliah *usurped the Kingdome at the same time.) By which means it is very difficult, (if not impossible) to carry on in a parallel line the years of the Kings of* Judah *and* Israel *together; and therefore in the Table of this* V. Period, *the lines for the years of the reign are not made to run parallel, except in the begining of the Kingdome of* Israel, *when* Jeroboam *began to reign about the very begining of* Rehoboams *reigning in* Judah; *and also in the begining of the reign of* Athaliah *and* Jehu, *which began about the same time together; and the first year of their reign is placed in one and the same direct line: but in the rest the lines do differ, the line for the year of the one being higher or lower then the line for the year of the other.*

Sect. VIII Some variation here is in this chain of Chronologie from the account of some others, and those particulars are here expressed.

VIII. *In some particulars here is some variation from the most common account and reckoning amongst* Chronologers; *the reasons moving thereunto are laid down in the severall* Notes *upon them. Now the speciall and most materiall are these that follow.*

The first is about the time of Abrahams birth, *which I account to have been in the* 130. *year of his father* Terah; *I do freely acknowledge that it is considerble which is alledged for the placing it rather at his fathers seventieth year,* viz. *the admira-*

tion that Abraham *expreſſed at his hearing of the* Promiſe, *that he ſhould have a ſon by* Sarah *When he was an hundred years old, which probably he would never have done, had he himſelf been born when his own father was* 130. *years old: yet the reaſons for the former are more prevalent with me, which are alledged in* N. [23.]

Again, the year of the Promiſe *made unto* Abraham, *I have ſet at the* 70th. *year of his life,* viz *when he was called to go out of* UR *of the* Chaldees (*his native countrey*) *whereas the moſt generall Opinion is that It was made when he was* 75. *years old, being in* Haran, *which was five years after he came from* UR: *but the reaſons leading to the former, are ſet down in* N. [25.]

The 70. *years* Captivity *in* Babylon, *I do begin from that* Captivity *in the* 11. *year of* Zedekiah, *when the* City *of* Jeruſalem *was deſtroyed, and the* Temple *burnt: I confeſſe the more common account do begin them ſooner,* viz. *either from the* Captivity *of* Jehojakim, *or elſe of* Jehoiachin (*who is alſo called* Jeconiah:) *why I am inclined that way in my apprehenſions, may be ſeen in* N. [X.]

Dan. 9. *About the begining alſo of the* 70. Weeks, (*or* 490. *years*) *mentioned in* Daniel, *I do ſomething vary from the generall current; for I begin the account of them juſt from the end of the* 70. *years* Captivity, *or from the firſt year of* Cyrus; *whereas it is generally concluded, that the begining of them was ſome time after* Cyrus, viz. *either in the ſecond year of* Darius, *or the ſeventh, or elſe the twentieth year of* Artaxerxes; *but what is ſaid about this particular, is to be ſeen in the begining of the* VII. Period.

Sect. IX The times of ſome remarkable things, whoſe years are not determined, are here mentioned & gueſſed at. Gen. 11.

IX. *Divers remarkable things mentioned in* Scripture, *are not inſerted and put down in theſe* Chronologicall-Tables, *by reaſon the certain time of them cannot be determined, but is onely to be gueſſed at with ſome probability; and therefore I ſhall chuſe rather here to mention ſome of the chief of them,* viz.

1. *The* Diviſion *and* Confuſion *of* Languages *at the* building *of the* Tower *of* Babel, *is thought to be about the time when* Peleg *was born, his name ſeeming to point at ſomething that way.*

2. Abrahams going into Ægypt *when the* Famine *was in* Canaan, *ſeems to have been not long after his going into* Canaan, *which*

which I conceive was about the seventie fifth year of his life. Gen. 12. 10.

3. *The* rescue *of* Lot *by* Abraham, *When he overthrew the four Kings, might probably be about eight or nine years after he had been in* Canaan. Gen. 14.

4. *The* casting *of* Hagar *and* Ishmael *out of* Abrahams *Family, was after the* birth *of* Isaac (*for it was upon occasion of* Ishmaels *mocking of* Isaac) *'tis like it was about five or six years after.* Gen. 21.

5. *The offering up of* Isaac *by* Abraham, *is thought to have been When* Isaac *was upward of twentie years old.* Gen. 22.

6. Isaac *went into the Land of the* Philistines, *and sojourned in* Gerar *by reason of the* Famine *in* Canaan, *within some few years after the death of* Abraham. Gen. 26.

7. Dinah (Jaocbs *daughter*) *ravished, and the slaughter of the* Shechemites *thereupon by* Simeon *and* Levi, *might be when* Jacob *was about an* 100. *years old.* Gen. 34.

8. Job (*who is so famous for his extraordinary afflictions and conflicts, and great patience under them*) *is thought by some to have lived in the time of* Moses, *and even then when the* Israelites *were in the* Wilderneſse, *after they had passed the* Red Sea, *and accordingly do expound that expression in* Job 26. 12. He divideth the Sea with his power, *i.e. The Red Sea (as they think) Which* Job *might have heard of; but that Exposition, I look at as too much streightned in restraining It to the dividing of the* Sea *for the* Israelites *to passe thorow: for* Job *in that Chapter is speaking of the power of* God *in his works of* Creation, *as in vers.* 7. &c. *and therefore It may be understood of his* dividing *the waters from the dry Land, and gathering them into one place, which he called* Sea: *or if we will understand it of the works of his* Providence, *wherein his power appeareth, then he may mean It of the great power of* God *manifested upon the* Sea *in the time of great storms, when there are such dreadfull* Breakings *of the* Sea; *and so indeed the word signifies, to* break: *and so also* the dividing of the Sea *is used in Scripture, for to set out the great power of* God *appearing in the* Sea *in the great* Breakers *or* Breaches *that are made by stormie windes; as in* Jer. 31. 35. *where the same expression is used to that intent, as Expositors do acknowledge,* Diodat.

acknowledge, which divideth, *or* troubleth (*as some translate it*) the Sea, *or* breaketh it, *&c. Others* (*more probably in my apprehension*) *have conceived that he was before* Moses; *and about the time when* Jacob *went down into* Ægypt *by reason of the* Famine *that was in the Land of* Canaan, *which was about* 130. *years before the birth of* Moses; *and that he was of the Posteritie of* Nahor (*the brother of* Abraham) *which they conjecture from the name of the Land where* Job *dwelt*, viz. Uz, *or* Huz, *which might have its denomination from the eldest son of* Nahor, *who was so called*, Gen. 22. 20, 21. *yea, some go so far, as to conceive that he was that* Jobab *mentioned in* Gen. 36. 34. *but that the difference of the names of* Job *and* Jobab *in the* Hebrew (*how ever they are something near in sound and letters according to our Language, yet they differ far in the* Hebrew *letters*) *will not bear; and that Opinion of his being of the kindred of* Abraham (*though some descents after him*) *is confirmed by the Stock and Lineage of his Friends* (*who might be his near kindred*) *that came to visit him in his affliction*: *for* (*they say that*) Eliphaz *was of the Posteritie of* Esau; *being called the* Temanite, *and* Teman *was a chief place that did belong to the* Edomites: *and so* Elihu *also is called the* Buzite, *and said to be of the kindred of* Ram, Job 32.2. *which* Ram *they think, might be he who is called* Aram, Gen. 22. 21. *But if any roome may be left for conjecture, I suppose there may be as good probabilitie gathered from his age and years which he lived, that he was rather before* Abraham *then after him: for certainly he must live above two hundred years; whereas* Abraham, *who lived but* 175. *years, was accounted* (*for that generation of the World wherein he lived*) *to be old and full of daies: Now that* Job *lived far longer then so, even to be* 210. *years old at the least, may be gathered thus: it is probable that he was well in years before his affliction, for his children were all grown up to be men and women; his seven sons had families and houshold by themselves, and therefore could not well be lesse then* 80. *years old; or suppose he was then but* 70. *for possibly the* Lord *might double his years afterward, as well as his other blessings, and the years which he lived after his affliction, were* 140. *wherein he had ten children more, and saw his sons sons. I shall not determine any thing.*

Merlin. Lavat.

Gen. 36. 10 15. Job 4. 1. Jer. 49 7. 20. Obad. v. 8, 9.

Gen. 25. 8.

Job 1. 2, 4.

Job 42. 13. 16, 17.

thing, but leave others to conjecture according to the probabilities which they do apprehend. As for his afflictions, *as they were very great, so I do beleeve they were very long also; for he complains of* Moneths *of* vanity which he was made to posseſſe; *yea, it is like there might years also passe over him before there was a full return of his* Captivity, *for the restoring of his ten children could not be without many years.* Job 7. 3.

9 *The* Oppreſſion *of the* Iſraelites *in* Ægypt, *is thought by some, to be about an* 100. *years before their deliverance.* Ennccius.

10. Ruths *Storie* (*as is probable*) *might be in the time when* Ehud *was* Judge, *for* Boaz (*who married her*) *was the son of* Rahab (*who preserved the* Spies *that* Joſhuah *sent when the* Iſraelites *were about to enter into* Canaan.) *Now if* Boaz *were an* 100. *years old when he married her* (*which is not very likely*) *and if his mother did bear him twentie or thirtie years after her preserving the* Spies, *yet the time of his marrying of* Ruth *could very hardly reach the end of the time allowed to* Ehuds *Government, which was about* 137. *years after that the* Iſraelites *did enter into* Canaan, *as the Tables will easily shew.* Mat. 1. 5.

11. *The begining of those twentie years, wherein it is said that the* Ark *did abide in* Kireath-jearim, *is thought to be about the time of* Eli's *death; for the* Ark *being then taken by the* Philiſtines, *and after seven Moneths sent back, was brought to* Kireath-jearim. 1 Sam. 7. 1, 2. 1 Sam. 6. 1. 21.

12. David *slew* Goliah (*as it is apprehended*) *about five or six years before he began to reign, which time after, he was* (*for the most part*) *persecuted by* Saul. 1 Sam. 17.

13. Samuel *died* (*as some think*) *about two or three years before the death of* Saul, *and the begining of* Davids *reign.*

14. *The time when* Eſther *was married unto King* Ahaſuerus, *cannot certainly be determined; yet I am apt to conceive that it might be within the time of the* 70. *years* Captivity, *and towards the later part of it; though I confesse 'tis generally affirmed to have been a great while after,* viz. *in the time of the* Perſian Monarchie, *but the reasons of mine apprehension are set down in the Notes of the* VI. Period.

X. *The*

Sect. X. The order and place of the Books of Scripture, according to their times and Chronologicall account.

X. *The severall* Books *of* Scripture *as they are placed in our* Bibles, *not standing in their order according to their times, I shall here therefore endeavour to shew the* Chronologicall order *of them*:

1. Genesis, *is* (*as it is rightly placed*) *the first Book of all, in regard It doth contain the Storie of the* Creation *and* Begining *of the* World; *and so carries on the time to the death of* Joseph, *which was about* 2360. *years*

2. Job, *It may perhaps seem very strange, that the Book of* Job *should in order of* time, *come next after* Genesis; *yet in regard of the time wherein he lived* (*which to me seems to be rather before* Moses *then after him, as it is said before*, Sect. IX.) *I conceive It is to be placed before* Exodus, *which begins with the Story of the birth of* Moses.

3. Exodus,
4. Leviticus,
5. Numbers,
6. Deuteronomie.

These Books are usually said to be written by Moses (*although there be some expressions and passages in them, which give occasion to question It*) *and do contain the Story of about* 180. *years*, viz. *from the death of* Joseph, *unto the time of the death of* Moses, *when the children of* Israel *were about to enter into the Land of* Canaan.

7. Joshua: *The Book which bears that Title, is next in time after* Deuteronomie, *for It begins from the* Death *of* Moses, *and the* Israelites *preparation to enter into the Land of* Canaan, (*where that other left*) *and continues the Story all the time that* Joshuah *did govern the people, which seems to have been about seventeen years.*

8. Judges: *This Book takes up the Story of the* Church, *from the death of* Joshuah, *and carries it along from one* Judge *to another, to the death of* Sampson, *which is about the space of three hundred years.*

9. Ruth: *The Story contained in that Book, fell out in the time of the* Judges; *and more particularly about the time of* Ehud (*who was the second* Judge) *as is probably concluded before*, (Sect. IX.) *and therefore is next in order after the Book of the* Judges.

10. I. Samuel: *This Book goes on with the Story of the* Judges

Judges *after* Sampſon *(where that Book left, for what is mentioned therein after the Storie of* Sampſon, *was in time long before him,)* viz. *with* Eli *and* Samuel, *and then ſhews the change of the* Government, *in ſetting up of* Saul *to be King, and the end of his reign and life: ſo that the Hiſtory in this Book is of about* 80. *years.*

11. II. Samuel: *Therein is related the whole reign of* David, *who ſucceeded* Saul, *which is an Hiſtorie of* 40. *years.*

12. Pſalms: *They being generally acknowledged (at leaſt the greateſt number of them) to be compoſed by* David, *are to follow (in order of time) the Storie of his life.*

13. I. Kings: *This Book begineth where the ſecond of* Samuel *endeth,* viz. *at the later end of* Davids *reign, and ſo goes on to* Solomon, *with the* buiding *of the* Temple *by him; and thento* Rehoboam, *in whoſe time hapned the* Rent *and* Diviſion *of the Kingdome of* Judah *and* Iſrael, *and ends with* Jehoram *the ſon of* Jehoſaphat *King of* Judah, *whoſe contemporarie was* Ahaziah *the ſon of* Ahab *King of* Iſrael; *ſo that the Hiſtorie in this Book ſeems to be of about* 120. *years.*

14. II. Kings: *The Storie of the Kings is here continued,* viz *from* Ahaziah *King of* Iſrael, *and* Jehoram *King of* Judah, *unto the* finall Captivity *of* Judah *in* Babylon, *yea, and ſome part alſo of the* 70. *years* Captivity *is mentioned in the ſame: for the enlargement of* Jehoiachin *in* Babylon *is ſpoken of, which was in the* 37. *year of his* Captivitie, *and the* 26. *year of that in* Zedekiah's *time: ſo that in this Book is a relation of the Story of* 330. *years.*

15. I. Chronicles: } *Theſe two Books of* Chronicles *are*
16. II. Chronicles: } *but a rehearſall of the Story of the* Kings *of* Judah *and* Iſrael, *and therefore may well be placed immediately after them: only indeed, the ſecond Book of* Chronicles *reacheth a little further then the ſecond Book of the* Kings *doth,* viz. *to the end of the* 70 *years* Captivity *in* Babylon.

17. Proverbs: }
18. Eccleſiaſtes: } *Theſe three Books are accounted to be* Solomons, *and therefore may come after*
19. Canticles: } *thoſe of the* Kings *and* Chronicles, *and not ſo wel before, becauſe the Hiſtory of* Solomons *reign is not recorded*

in any Book intirely and alone by it self, as Davids *is in* II. Sam. *otherwise (if it were not for an Interruption) they might be placed after the first Book of the* Kings.

20. Jonah: *Of all the* Prophets (*whose Prophesies are gathered up in a Book*) *he seems to be one of the first; for although it be not expressed in the Book of his* Prophesie *at what time he lived and did prophesie, yet we find him mentioned in another place, where intimation is, that he prophesied in the time of* Jeroboam *the second, if not before: It being said, that* Jeroboam *restored much of the coast of* Israel, according to the Word of the Lord, spoken by his servant Jonah. *And it is probable that he prophesied (at least, if not before) in the former part of the reign of* Jeroboam (*who reigned* 41. *years, which was the longest time that any of the Kings of* Israel *did reign) for those words do seem to imply, as if that Word of the* Lord *had been spoken by* Jonah *some time before It was accomplished. How long he continued to prophesie, we cannot say, seeing we finde nothing hinted to give light that way.*

2 King. 14. 25.

21. Amos: *He (as it is probable) might prophesie much about the same time wherein* Jonah *did prophesie, or not long after: for he had his* Vision *in* the daies of Uzziah King of Judah, and of Jeroboam King of Israel, two years before the Earthquake, *which* Earthquake (*as is intimated in the* N. *upon* Uzziah) *might in probability be about the* 22. *year of the reign of* Uzziah, *and consequently within some three or four years before the death of* Jeroboam, *for he died about the twenty sixth year of* Uzziah; *therefore, according to this account,* Amos *did begin to prophesie about the twentieth year of* Uzziah *King of* Judah, *and about the thirty fifth year of the reign of* Jeroboam *King of* Israel *the second of that Name.*

Amos 1. 1.

22. Hosea: *He did prophesie in the daies of* Uzziah, Jotham, Ahaz, *and* Hezekiah *Kings of* Judah, *and in the daies of* Jeroboam (*the second of that Name*) *King of* Israel; *whereby It seems that he was much about the time of* Jonah *and* Amos, *or but very little after them. 'Tis not indeed expressed in what year either of* Uzziah, *or of* Jeroboam, *he did begin to prophesie, or in what year of* Hezekiah *he ceased, whereby the certain number*

Hos. 1. 1.

ber of years of his propheſying cannot be determined; it is probable that he might begin to propheſie about the later end of the reign of Jeroboam, *and might ceaſe not long after the beginning of* Hezekiah's *reign. ſuppoſe about his ſixth year, and that was the time when the* Kingdome *of* Iſrael *ended: for the King of* Aſſyria *carried* Iſrael *away Captives in that ſixth year of* Hezekiah: *Now, if we do reckon from the very laſt year of* Jeroboam, (*or twentie ſixth year of* Uzziah *King of* Judah) *unto the ſixth year of* Hezekiah, *When* Samaria *was taken by the King of* Aſſyria, *it appeareth that there were above ſixty years; and yet ſo much as he did begin to propheſie before the laſt year of* Jeroboam, *ſtill ſo much the longer was he imployed in that Work.*

23. Iſaiah *did propheſie about the ſame time in* Judah, *as* Hoſea *did in* Iſrael (viz. *in the daies of* Uzziah, Jotham, Ahaz *and* Hezekiah) *or a very little after him. If we ſuppoſe that he began about the middle of the reign of* Uzziah, *and continued but to the begining of the reign of* Hezekiah, *or but two or three years after it, yet the time of his propheſying muſt be near about* 60. *years.* Iſa. 1. 1.

24. Joel: *The time of his propheſying is altogether uncertain; for there is no mention at all of it, either in that Book or any other in all the* Scripture. *I am apt to think that probably he might not be very long after the* Prophet Amos, *becauſe he ſeems to touch upon ſome things mentioned by him: compare* Joel 3. 3. *to* 9. *with* Amos 1. 6. *to* 11.

25. Micah *propheſied in the daies of* Jotham, Ahaz, *and* Hezekiah, *Kings of* Judah; *and therefore, though he began ſomewhat after* Iſaiah, *yet he lived together at the ſame time with him and* Hoſea *alſo.* Mic. 1. 1.

26. Nahum: *Though there be no mention of the time when he did propheſie, yet it is probable that it was after* Senacherib *King of* Aſſyria *had come againſt* Jeruſalem *in the daies of* Hezekiah, *whereby the people through the Land were hindred from coming up to* Jeruſalem *to keep their ſolemn* Feaſts, *as ſeems to be intimated by* Nah. 1. 15. *the whole* Propheſie *ſeems to be againſt* Niniveh (*the* Metropolis *of the* Aſſyrians) *and conſe-*

quently against the Whole Kingdome of them: and therefore probably he might propheſie toward the later end of Hezekiah's *reign, or in the begining of* Manaſſeh's.

27. Habakkuk *might alſo propheſie about the ſame time as* Nahum *did*; viz. *in the daies of* Manaſſeh, *ſomewhat before* Jeremiah, *for he ſpeaks of the coming of the* Chaldeans *againſt* Judah, *yet not ſo plainly of the* Captivity *of the* Jews *in* Babylon *as* Jeremiah *did*; *and therefore I ſuppoſe he might be ſomewhat before him.*

Hab. 1. 6.

28. Jeremiah *began to propheſie in the* 13. *year of* Joſiah *King of* Judah, *which was about* 40 *years before the finall* Captivity *of* Judah; *he continued untill that laſt* Captivity; *but how long after 'tis uncertain.*

Jer. 1. 1.

29. Zephaniah *propheſied alſo in the daies of* Joſiah, *as* Jeremiah *did*; *yet (as 'tis conceived) a little after him: it is uncertain how long he did continue to propheſie, 'tis probable that not ſo long as* Jeremy *did.*

Zeph. 1. 1.

30. Lamentations *of* Jeremie *were written after the* Captivity *of* Judah; *the Calamities therein of* Jeruſalem *and the people of* God, *being the chief ſubject thereof.*

31. Obadiah: *Divers conjectures there are about the time of his propheſying; but to me it ſeems probable that it was after the taking of* Jeruſalem, *and the* Captivity *of the* Jews *by the* Babylonians, *becauſe he ſpeaks of the rejoycing of the* Edomites *at it*, v. 11.

32. Ezekiel *propheſied in the time of the* Babylonian Captivity; *he began to propheſie in the fifth year of* Jehoiachins captivity, *which was about* 6. *years before the finall and laſt* Captivity *in the* 11th. *year of* Zedekiah; *and continued propheſying a long time after, as appears by the time of that glorious* Viſion *of the* New Jeruſalem *and* Temple, *which was about* 14. *years after the laſt* Captivity, Chap 40. 1.

Ezek. 1. 2.

33. Daniel: *His propheſying was alſo in the time of the* Captivity *of* Babylon; *and he lived after the returne out of it.*

Dan 7 1. & 10. 1.

34. Eſter: *The Story recorded in that Book, ſeems probably to have been in the time of the* Captivity, *and towards the later part of it. Indeed 'tis generally concluded to be a long time after the*

the Rerurn *from* Babylon, *in the time of the* Persian Monarchie, *and that* Ahasuerus, *there mentioned, was one of the Kings of* Parsia; *but the reasons which perswade me to think otherwise, are set down in the Notes upon the* V. Periods.

35. Haggai *propheſied after the* Captivity *of ſeventy years were expired, when the* Jews *were returned from* Babylon *in the time of* Darius (*one of the* Parſian *Kings*) *for then 'tis ſaid that he propheſied to the people, and encouraged them to go forward in the building of the* Temple. Hag. 1. 1. Ezr. 5. 1.

36. Zechariah *began to propheſie in the ſame year with* Haggai, *and but two Moneths after him*; viz. *in the eighth moneth of the ſecond year of* Darius. Zech. 1. 1.

37. Ezra: *This Book contains the ſtory of the* Jews *after their* Return *from* Babylon; viz. *from the firſt year of* Cyrus *till ſome part of the reign of* Artaxerxes *was paſt.* Ezr. 1. 1. & 7. 1. 8.

38. Nehemiah: *He had* Commiſſion *from* Artaxerxes *to go up to* Jeruſalem, *and ſet forward the building of it: and the Story of the* Jews *after their* Return *from* Babylon *is continued in that Book from the* 20. *year of* Artaxerxes, *unto the end of the* Perſian *Monarchie*; *for* Jaddua *was* High-Prieſt *when* Alexander *the* Great *overthrew* Darius *the laſt King of the* Perſians; *and that* Jaddua *is mentioned by* Nehemiah. Neh. 1. 1. & 2. 1. & 12. 11.

39. Malachy: *The time when he propheſied is very uncertain* (*there being nothing expreſſed or intimated about it*) *yet it is moſt probable that he was the laſt of all the* Prophets *extant before* Chriſt *was incarnate*; *for he propheſied of his* coming ſuddenly *after his time*: *poſſibly he might live either in the later end of* Nehemiah's *time*, *or ſome little while after*: *for he doth expreſly teſtifie againſt thoſe ſpeciall ſins which were found amongſt the* Jews, *in the laſt Chapter of* Nehemiah, *notwithſtanding their ſolemn engagement before*, *Chap.* 10. viz. *their prophane and impure marriages, and withholding their* Tythes *and* Firſt-fruits, *and holy* Offerings. Mal. 3. 1. Mal. 2. 10, 11. & 3. 8. 10.

XI. *There*

Sect. XI. That there are divers Chronologicall dislocations in the Historical and Propheticall Books of Scripture.

XI. *There are also divers* Histeroſies *or Chronologicall diſlocations in* Scripture *in may of the Hiſtoricall and Propheticall Books in the* Old Teſtament: *ſome things being ſet before, which in time were after; as divers inſtances might be given: but I ſhall not enter upon It here, it being a work fitter for an intire Treatiſe, then to be ſpoken unto in an* Introduction. *If any who have a genius that way would pleaſe to undertake ſuch a Work, I dare be bold to promiſe, that ſuch pains will be very uſefull and acceptable unto ſome.*

Sect. XII. A brief account of the Treatiſe in this Book.

XII. *The buſineſſe of this preſent Treatiſe (to give a brief account of it, and ſome light and direction for the underſtanding of it) is to ſet out the* Scripture-Chronologie, *or the years from the* Creation *of the* World, *unto the* Death *of* Jeſus Chriſt; *the which is carried on by dividing the ſame into ſeven ſeverall* Periods; *partly, becauſe the* Scripture *ſeems to point at them, as ſome remarkable parcels of time; and partly alſo, for the better help of the memory: for by the means of theſe* Periods *(which may be underſtood and remembred with the expence of but an hour or two) ſuch an inſight may be attained into* Scripture-Chronologie, *as ſuddenly to have a very near gueſſe at the time of any remarkable thing that is mentioned in the* Scripture; viz. *by conſidering in what* Period *it lies, and the years of the other* Periods *that were before. The years of each* Period *are here carried along in the margent, (one particular depending upon another, as one linck in a* Chain *takes hold of another) with the grounds and reaſons of the years of one thing after another in the Notes, there being figures or marks for reference unto each particular; the ſumme of the years of each* Period *is collected and ſet down at the end of the* Period: *and the ſumme of all the ſeven* Periods *being counted together, will give the ſumme of the years from the* Creation, *unto the* Death *of* Chriſt, *which in this Treatiſe is computed to be about* 3963. *years.*

And for the more eaſie and clear underſtanding of the particular time of ſuch things as are recorded in the Scripture, *here are divers* Tables *inſerted,* viz. *A* Generall *one, containing the whole ſpace of Time from the* Creation *unto the* Death *of* Chriſt, *wherein the ſeven* Periods *are expreſſed. Then there are alſo particular*

particular Tables *for all the ſeverall* Periods, *in which divers things are ſet down which could not ſo well be digeſted in the Generall* Table: *and unto the firſt and ſecond* Periods *are added two little* Tables, *to ſhew both the ages of the ſeverall* Patriarchs (*before and after the* Flood) *when one and another was born, and the difference in years between them, and alſo how long any of them were contemporary together. The* Table *of the* V. Period *is larger then any of the reſt, in regard that every particular year thereof is expreſſed, for the better clearing of ſome great difficulties which are about the* Chronologie *of the Kings of* Judah *and* Iſrael. *And in the end and concluſion of all there is another Generall* Table, *to ſhew preſently upon the caſt of the eye, what number of years there were between the moſt remarkable things from the* Creation, *to the* Death *of* Chriſt. *Some more particular directions are alſo ſet down in moſt of the ſeverall* Tables *about the uſe of them. The year before* Chriſts Birth *or* Death *is not carried along in the* Tables (*as it might have been*) *for the avoyding of too many lines in the ſides of them; but the year before* Chriſts Death *or* Birth *may eaſily be found, by ſubſtracting the years of any particular from the* Creation, *out of* 3963. (*which is the year of the* Death *of* Chriſt) *or out of* 3930. (*which is the year of his* Birth) *and the number remaining is the year before the* Death *or* Birth *of* Chriſt; *E. gr. if one would know how many years the* Flood *was before the* Birth *of* Chriſt, *let him ſubſtract* 1656. (*which was the year of the* Flood *from the* Creation) *out of* 3930. *and the remaining number* (*which is* 2274.) *ſheweth the years before* Chriſt *was* born: *ſo the years before* Chriſts Death *at the* Flood *are found by ſubſtracting* 1656. *out of* 3963. (*the year of the* World *when* Chriſt *was* Crucified) *for there will appear to be* 2307. *years; and the like courſe will ſhew the ſame for any other particular.*

A CHRO

A Chain of Scripture-Chronologie.

THe years from the *Creation* of the first *Adam* unto the *Death* of *JESUS CHRIST* the second *Adam*, are distributed here into severall PERIODS (which are certain parcels of time which the *Scripture* seems to point out) and accordingly are noted in the generall *Chronologicall* Table by greater Letters then the rest.

Now, of those *Periods*, there are seven especially, which seem to be most remarkable; *viz.* these as followeth:

From the
- *Creation* unto the *Flood.*
- *Flood* unto the *Promise.*
- *Promise* unto the
  - *Comming* out of *Ægypt.*
  - *or,*
  - *Giving* of the *Law.*
- *Law* unto the begining of the *Temple.*
- *Temple* unto the *Captivity* in *Babylon.*
- *Captivity* unto the *Return.*
- *Return* from *Babylon* to the *death* of *CHRIST.*

The which *Periods* are also set out in so many particular and severall Tables by themselves, because every thing belonging unto each of them could not be distinctly expressed in the Generall Table.

Here place the Table with this Mark [*]

THE I. PERIOD.

FRom the CREATION of the World unto the FLOOD (which is the first remarkable Period) are about 1656 years: as appeareth by the Geneologie of the *Patriarchs* recorded in *Gen.* 5.

Note: 1. That I account the laſt year of thoſe 1656. to be but current and not compleat: for it was about the begining of that year when the Flood began; therefore we are to reckon but 1655. years full and compleat for this 1. Period.

Note: 2. That 'tis very probable, there were ſome years over or under in exact account (if it were poſſible to finde them out) becauſe (as is expreſſed in the Introduction) it cannot rationally be conceived, that the years of all thoſe Patriarchs before the Flood were ſo exact and even, but that there might probably be two or three moneths (poſſibly more) either ſhort of, or elſe above the year mentioned, when one and another was born: as when it is ſaid, that *Adam* was 130. years old when *Seth* was born; can it be ſuppoſed, as moſt probable, that he was juſt ſo old, and not a moneth more or leſſe? and ſo of the reſt. For the Scripture ſpeaks of a year, when there is ſomething over ſometimes, poſſibly a quarter, or half a year: as when it is ſaid, that *David* did reign 40. years, 1 *Chron.* 29. 27. the laſt year whereof was more then compleat; for in exact account, he reigned 40. years and an half, 1 *Chro.* 3. 4. and ſometimes again, it calls that a year which is but current, and not long begun: as when it is ſaid that *Methuſelah* lived 969. years, the laſt year thereof was not compleat, but current; for it is generally agreed upon, that he died in the very year wherein the *Flood* began, and ſome little while before the begining of it, and that year was but the 969 year of his age. So again, when it is ſaid that *Noah* was 500. years old when he begat *Shem*, *Ham*, and *Japhet*, *Gen.* 5. 32. that is (ſays Mr. *Ainſworth*) he was going in his 500 year, not that that laſt year was fully ended; but ſee more of this matter in the Introduction. Therefore when we reckon 1655. years compleat for this firſt Period, we are to underſtand it not in a moſt ſtrict and exact account, as if in very deed there were juſt ſo many years, and neither more or leſſe, but only ſo far as we can collect and gather from the footſtep of that age recorded in the Scripture; whereas probably there might in an exact computation be ſome years ſhort of that number.

A CHRO-

A CHRONOLOGICAL TABLE of the First PERIOD: *viz.* From the CREATION to the FLOOD.

ADAM created on the fifth day after the begining, lived 930 years [1]

A.M.										
130	Seth born 912. years. [2]									
235	105	Enos born 905 years. [3]								
325	195	90	Cainan born 910 years. [4]							
395	265	160	70	Mahalaleel born 895 years. [5]						
460	330	225	135	65	Jared born 962 y. [6]					
622	492	387	297	227	162	Enoch born 365 y. [7]				
687	557	452	362	292	227	65	Methuselah born 969 y. [8]			
874	744	639	549	479	414	252	187	Lamech born 777 y. [9]		
930	800	695	605	535	470	308	243	56	*Adam died.*	
987	857	752	662	592	527	365 ooo	300	113	*Enoch translated.*	
1042	912 ooo	807	717	647	582	55	355	168	*Seth died.*	
1056	14	821	731	661	596	69	369	182	Noah born 950 years [10]	
1140	98	905 ooo	815	745	680	153	453	266	84	*Enos died.*
1235	193	95	910 ooo	840	775	248	548	361	179	*Cainan died.*
1290	248	150	55	895 ooo	830	303	603	416	234	*Mahalaleel died.*
1422	380	282	187	132	962 ooo	435	735	548	366	*Jared died.*
1536	494	396	301	246	114	549	849	662	480	The Ark began to be built. [11]
1556	514	416	321	266	134	569	869	682	500	Japhet born. [12]
1558	516	418	323	268	136	571	871	684	502	Shem born 600 y. [13]
1651	609	511	416	361	229	664	964	777 ooo	595	93 *Lamech died.*
1656	614	516	421	366	234	669	969 ooo	5	600	98 *Methusalah died* [14] THE FLOOD.

Note, that this mark [ooo] under any of the Figures, do signifie that he (under whose line it stands) died that year: and the numbers downward from thence, are to be understood of the years after the death of such a man, *&c.*

ADAM. [1]

The years from the *Creation.*

THE time and day of the week whereon *Adam* was created, is expreſly ſet down to be the ſixth day after the begining of Time, *Gen.* 1. 26. 31. but the time of the year wherein that firſt week was, is not any where expreſſed; whether in the Spring or Autumne, Winter or Summer. There are, I confeſſe, probable arguments alledged by ſome, that it was in the Spring time, when the *World* was *Created*, but the moſt probable to me, ſeem to conclude it rather to have been in the Autumne, and in particular, about the ſeventh moneth, called by the *Hebrews*, *Tizri*, or *Ethanim*, and ordinarily *September*, amongſt us in the Weſtern parts of the world (and ſo *Scaliger* alſo concluded, it ſeems, upon his ſecond thoughts, although otherwiſe minded in his firſt.)

1. Becauſe that is the time of the year, when moſt generally all kind of fruits, and moſt univerſally, in moſt places, are in their maturity and ripeneſſe; as they were alſo at the creation, being made in their perfection: as *Adam* himſelf was made in his perfect ſtature, ſo all the fruits in the Garden were ripe, of which *Adam* had his liberty to eat, that only of the Tree of Knowledge being excepted. And although the *Jews* had ſome corn ripe in the Spring, and a reaping, which was called *Harveſt-time*, *Joſh.* 3. 15. with *chap.* 4. 18, 19. and 1 *Chron.* 12. 15. *viz.* in the firſt moneth, which was called *Abib*, ſignifying the time of ripe fruit; yet their great time of Harveſt called the *In-gathering*, was in the *Revolution*, or end of the year, *Exod.* 23. 16. and 34. 22. *Lev.* 23. 39. which was in the ſeventh moneth: for they kept the feaſt of *Tabernacles* on the fifteenth day of the ſeventh moneth, when they had *gathered in all the fruit of the Land*; as it is expreſſed in the place laſt cited.

2. Becauſe the year did begin at the firſt (as it ſeems) in that moneth which was afterward called the ſeventh, untill the begining of the year was changed (upon the *Iſraelites* coming out of *Egypt*) by the Lords own appointment, from the moneth *Tizri*, unto the moneth *Abib*, *Exod.* 12. 2. with

Chap.

Chap. 13. 3, 4. which was also called *Nisan*, *Esth.* 3. 7. yea, and after that change or translation of the begining of the year, upon occasion of the *Israelites* coming out of *Egypt*, for the remembrance whereof they were to keep the *Feast* of the *Passeover*, or (as it is sometimes also called) of *Unleavened bread*, which was the first of all their *Annuall Feasts*, and whereby all their other *Annuall Feasts* were regulated, in regard of the seasons of them: I say, after that change of the begining of the year, in reference to their sacred Feasts, yet still the former begining of the year was in use amongst them, according unto which their Contracts and Bargains about houses and lands, and such civill matters were ordered (which may help to satisfie and answer that which is said by some; that the change of the begining of the year, was, because that amongst the *Egyptians*, where the *Israelites* had lived so long, the year began in the seventh moneth, not that it had done so from the begining of the World, but in the Spring; but why then should they not have begun the Account of their year as well for all occasions from *Abib* in the Spring?) for in the moneth *Tizri* (which was the seventh from *Abib*) the year of *Jubilee*, and also of the *Sabbaths* did begin, when their Mortgages were to expire, *Lev.* 25. 9, 10. And it is further observable to this purpose, that the Feast of the *New-moon* in the seventh month was to be kept with more extraordinary solemnity then any other of the *New-Moons* were, yea, even then that of *Abib*; because it was their New-years Day: For then (besides that they were to blow with Trumpets, and offer the speciall sacrifices, as on the other *New-moons*) they were to offer extraordinary sacrifices over and above, *Numb.* 29. vers. 1. to the 7. And we may easily observe, that *Nehemiah* did begin to reckon the moneths of the year from *Tizri*, by comparing *Nehem.* 1. 1. with 2. 1. In the former place, it is said, that in the moneth *Chisleu*, in the twentieth year of *Artaxerxes*, he heard of the sad condition of his Brethren at *Jerusalem*: and in the other place, that he standing before the King in the moneth *Nisan* in the same year, he made request for leave to go to *Jerusalem*; whereby it appears that he reckoned the begining of the year, not from *Nisan*,

Niſan, or *Abib*; for then the month *Chiſleu* had followed *Niſan*, and not have been before it in the ſame year, but rather from *Tizri* or *Ethanim*, and ſo *Chiſleu* was the third moneth, and *Niſan* the ſeventh, according to that account. The argument alledged by ſome godly and learned Brethren for the begining of the World to have been in the Spring, I deſire not to ſlight as not having any probability in them; but ſhall leave others to their liberty to follow that opinion herein which they ſhall apprehend to be moſt probable

The number of years which *Adam* lived, was 930. *Gen.*5.5. He ſaw eight Generations after him, *viz. Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuſelah, Lamech.* How long he lived either before, or together with any of them, the two Tables at the end of the Notes of this firſt Period marked thus [⁂] will ſhew.

He died about the 56. year of *Lamech*, and 726 years before the *Flood*; in what year of the life of any of his Contemporaries his death fell, the Chronologicall Table [**] at the begining of this firſt Period doth hold forth.

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[2]

The years of the firſt Period from the *Creation*: 130

SEeth was born when his Father *Adam* was 130 years old, *Gen.*5.3. and 1526 years before the *Flood* (as appears by ſubſtracting 130 from 1656 which was the year of the *Flood*) he lived 912 years, *Gen.*5.8. and ſaw ſeven Generations after him: *viz. Enos, Cainan, Mahalaleel, Jared, Enoch, Methuſelah, Lamech.* The two little Tables [⁂] at the end of this firſt Period, do ſhew the eye, in what year of *Seth's* life any of thoſe were born, and likewiſe how long he and any of them were contemporary.

About the 800 year of his life, his Father *Adam* died, and after that, about 57 years, was *Enoch* tranſlated, *Seth* being about 857 years old.

He died about the year of the *World*, 1042. as appeareth by adding

adding the year of his birth (130) to 912 which were the years of his life. How old any of those Patriarchs were, which were his contemporaries, at the year of his death, the Table will shew which is at the begining of this first Period. [**]

---

[3]

ENos was born when his Father *Seth* was 105 years old, *Gen.* 5. 6. in the year of the *World* 235 as the adding the age of his Father *Seth*, at the birth of *Enos* unto the year of the *World* when his Father was born doth shew; and about 1421 years before the *Flood*, as appeares by substracting the year of the birth (235) from the year of the *Flood*.

The year from the *Creation*.
130
105
235

He lived 905 years, *Gen.* 5. 11. and was contemporary with these, *viz.* *Adam*, *Seth*, (who were his Fathers) and seven Generations after him: as *Cainan*, *Mahalaleel*, *Jared*, *Enoch*, *Methuselah*, *Lamech*, and *Noah*, how old *Enos* was at the birth of any of these latter, and likewise how long he and any of them lived together, may easily be seen by the two Tables [*,*] at the end of this Period.

In the time of his life, these things fell out:

viz.
- The death of his Grandfather *Adam*. — 695 y.
- The translation of *Enoch*. *Enos* being about — 752 old.
- *Seth* died. — 807

He died about the 1140 yeare of the *World*, as appeareth by adding the years that he lived, to the year at his birth:

His death was after
- *Noahs* birth. — 84
- *Adams* death. — 210
- *Enoch* translat. — 153
- *Seths* death. — 98

And before the *Flood* — 516 } about years.

Cainan

[4]

The years from the *Creation.*
235
90
325

Cainan was born when his Father *Enos* was 90 years old, *Gen.* 5.9. about the year of the *World*, 325. as appeareth by adding 90 (his Fathers age at his own birth) to the year of the *World* at his Fathers birth, and about 1331 years before the *Flood.*

He lived 910 years, *Gen.*5.14. and was contemporary with *Adam, Seth, Enos*, (his forefathers) and alſo with *Mahalaleel, Jared, Enoch, Methuſelah, Lamech*, and *Noah* (who were born after him) as by the two Tables [***] at the end of this *Period* may be ſeen, both his age when any of thoſe were born that were his poſterity; and alſo how long he and any of his contemporaries lived together.

In the time of his life { *Adam* died, *Enoch* was tranſlat., *Seth* died, *Enos* died } about his { 605, 662, 717, 815 } year.

His death was about the year of the *World* 1235 as appeareth by adding the year of his life (910) unto the year of the *World* at his birth (325)

and { after the { Death of *Adam* 305, Tranſlation of *Enoch* 248, Death of *Seth* 193, Birth of *Noah* 179 } years., before the *Flood* 421 }

[5]

The years after the *Creation.*
325
70
395

Mahalaleel the ſon of *Cainan* was born when his Father was 70 years old, *Gen.* 5. 12. about the 395 year of the *World*, as appeareth by adding 70 to the year of the *World* at his Fathers birth, and about 1261 years before the *Flood.*

He

He lived 895 years, *Gen.* 5. 17. together in the time of his forefathers, *Adam*, *Seth*, *Enos*, *Cainan*; and also of his posterity, *Jared*, *Enoch*, *Methuselah*, *Lamech*, and *Noah*, by the two Tables, [****] at the end of this Period may be discerned, both how long he and any of his contemporaries did live together, and likewise how old he was when any of his posterity were born after him. The year from the *Creation*.

While he lived { *Adam* died / *Enoch* was tranflat. / *Seth* died / *Enos* died / *Cainan* died } about his { 535 / 592 / 647 / 745 / 840 } years.

He died about the year of the *World* 1290. as is evident by adding the yeare of his life (895) to the year of the *World* at his birth (395)

and { after the { Death of *Adam* 630 / Tranflat. of *Enoch* 303 / Death of *Seth* 248 / Death of *Enos* 150 / Death of *Cainan* 55 / Birth of *Noah* 234 } about years. / before the *Flood* 366 }

[6]

JAred was born when his Father *Mahalaleel* was 65 years old, *Gen.* 5. 15. about the year of the *World*, 460: which appeareth by adding those 65 years unto 395 which was the year of the *World* at his Fathers birth, and about 1195 years before the *Flood*. 395 / 65 / 460

He lived 962 years, *Gen.* 5. 20. In the time of *Adam*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, (his forefathers) and also of *Enoch*, *Methuselah*,

The year after the *Creation.*

Methuſelah, *Lamech*, and *Noah* (his poſterity) the two Tables [*⁎*] at the end of this firſt Period will diſcover, both in what year of his forefathers he himſelf was born, or in what year of his life any of his poſterity in his daies were born; and alſo how long he lived with any of them.

While he lived	*Adam* died	about his	470	yeare.
	Enoch was tranſlat.		527	
	Seth died		582	
	Enos died		689	
	Cainan died		775	
	Mahalaleel died		830	

He died about the year of the *World* 1422. as appeareth by adding the years of his life unto the year of the *World* at his birth:

his death was	after the	Death of *Adam*	492	years.
		Tranſlat. of *Enoch*	435	
		Death of *Seth*	380	
		Death of *Enos*	282	
		Death of *Cainan*	187	
		Death of *Mahalaleel*	132	
		Birth of *Noah*	366	
	before the *Flood*		234	

[7]

460
162
622

ENoch was born when his Father *Jared* was 162 years old, *Gen.*5. 18. about the 622 year of the *World*: as appeareth by adding 162 (the year of his birth) to 460 (the year of the *World* at his Fathers birth) and about 1034 years before the *Flood.*

He lived and walked with God upon earth 365 years, after which he was *tranſlated.* He was contemporary with *Adam*, *Seth*,

Seth, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, (his forefathers) and with *Methuselah* and *Lamech*, (his Son and Grandchilde.) The year after the *Creation*.

By the two Tables [***] at the end of this Period, may be seen in what year of his forefathers he was born, and in what year of his life any of his Posterity were born; and likewise how long he was a contemporary with the one or other of them.

About the 308 year of his life, his and our First-father *Adam* died.

His *Translation* was about the { 987 year of the *World*. / 57 year after *Adams* death. / 669 year before the *Flood*.

Although his own life was the shorteſt of all the *Patriarchs* before the *Flood*, yet his Sons life who followed him was the longeſt that ever any lived before or after him in this *World*.

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[8]

Methuselah was born when his Father *Enoch* was 65 years old, *Gen.* 5.21. about the 687 yeare of the *World*, as appeareth by adding the 65 years of his Father to the year of the *World* when his Father was born, and about *969* years before the *Flood*.

622
65
687

He lived the longeſt life that ever any man lived in this world, *viz.* *969* years, *Gen.* 5. 27. and was contemporary with *Adam*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enoch* (which were his Progenitors) and with *Lamech*, *Noah*, *Shem*; who were born in his time.

The two Tables [***] at the end of this Period do hold forth both in what year of any of his Forefathers he was born, and in what year of his life any of them after him were born; and also how long he was contemporary with any one of them before and after him.

The year after the *Creation.*

In his time	The *Ark* was begun to be built by *Noah*	about his	849	year.
	Adam died		243	
	Enoch was translated		300	
	Seth died		355	
	Enos died		453	
	Cainan died		548	
	Mahalaleel died		603	
	Jared died		735	
	Lamech died		964	

He died about the year of the *World* 1656 (as appears by adding his 969 years to the yeare of the *World* at his birth; (687) so that his death must be in the same year when the *Flood* began, but (as it is generall conceived) a little before it.

And after the	Death of *Adam*	about	726	years.
	Translation of *Enoch*		669	
	Death of *Seth*		614	
	Death of *Enos*		516	
	Death of *Cainan*		421	
	Death of *Mahalaleel*		366	
	Death of *Jared*		234	
	Death of *Lamech*		5	
	Birth of *Noah*		600	

[9]

687
187
874

Lamech was born in the 187 year of his Father *Methuselah*, *Gen* 5. 25. about the 874 year of the *World*, as doth appear by adding those 187 years to the 687 year of the *World* at his fathers birth, and about 782 years before the *Flood*.

He lived 777 years, *Gen.* 5. 31. together with his Forefathers *Adam*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enoch*, and *Methuselah*. In what particular year of any of them he was born;

born, as also how long he was contemporary with any of them, may be seen by the two Tables at the end of this first Period.

The year after the *Creation.*

In his life these were born, *viz.*
- *Noah* 182
- *Japhet* 682
- *Shem* 684

In his life these died, *viz.*
- *Adam* 56
- *Enoch* tranſlat. about his 113 year.
- *Seth* 168
- *Enos* 266
- *Cainan* 361
- *Mahalaleel* 416
- *Jared* 548

He died about the 1651 year of the *World*; as appears by adding 777 (the years of his life) unto 874 (the years of the *World* when he was born.)

His death was after the Death of
- *Adam* 721
- *Enoch* 664
- *Seth* 609
- *Enos* 511
- *Cainan* 416
- *Mahala:* about 361 years.
- *Jared* 221

His death was before the Birth of
- *Noah* 595
- *Shem* 93
- *Flood* 5

[10]

Noah was born when his Father *Lamech* was 182 years old, *Gen.* 5. 28. and about the 1056 year of the *World*; as appears by adding 182 years to the year of the *World* at his Fathers birth, *viz.* 874. So that his birth

874
182
1056

was

was { after { *Adams* death 126 / *Enoch's* translat. 69 } / *Seths* death about 14 } years. / before the *Flood* 600

He lived 950 years, *Gen.* 5. 28, 29. and was contemporary with these six of his Forefathers;

viz. { *Enos* 84 / *Cainan* 179 / *Mahalaleel* who died 234 / *Jared* about his 366 / *Methuselah* 600 / *Lamech* 595 } year.

These 9 Generations also following were born in his time:

viz. { *Shem* 502 / *Arphaxad* 602 / *Salah* 637 / *Eber* 667 / *Peleg* about the 701 / *Reu* 731 / *Serug* 763 / *Nahor* 793 / *Terah* 822 } year of *Noah.*

In his time the *Ark* was built, which he began about 120 years before the *Flood*; *viz.* that generall *Flood* which overflowed the whole Earth; whether that be true which *Funcious* expresseth; *viz. That there was scarce one a more miserable man born, in regard of what he saw and met withall*: I leave to others to judge.

How long he was contemporary either with any of his Forefathers, or of his Posterity, the two Tables [***] at the end of this Period do shew.

He died about the 2006 year of the *World*, as appeares by adding his 950 years unto the year of the *World* at his birth; so that his death

was

					The year from the *Creation.*
was	after the	Death of	*Enos*	866	
			Cainan	771	
			Mahalaleel	716	
			Jared	584	
			Methuſ. about	350	years.
			Lamech	355	
		Flood		350	
	before the	Birth of *Abraham*		2	
		Prom. to *Abraham* in *Ur*		72	

[11]

THe *Ark* was begun to be built about 120 years before the *Flood* came: for about that time, the *Lord* gave *Noah* a Commandment and direction for the building of it, *Gen.*6. 3. 13. 14. and therefore the begining of it ſeems to have been about the 1536 year of the *World*, becauſe the *Flood* came about the 1656 year, which was 120 years after.

[12]

JAphet (whom I conceive to have been the eldeſt ſon of *Noah*, by *Gen.*10. 21.) was born when his Father was about 500 years old, *Gen.*5. 32. about the year of the *World* 1556. and about 100 years before the *Flood*. He was in the *Ark* all the time of the *Flood*, being one of thoſe eight perſons that were preſerved therein, *Gen.* 7. 13.

He lived after the *Flood*, *Gen.* 8. 18. but it is uncertain how long, the Scripture being altogether ſilent therein.

[13]

SHem was born when his Father *Noah* was about 502 years old; for he was an 100 years old two years after the *Flood*, *Gen.*10. 11. and at the *Flood*, *Noah* was 600: *Gen.* 7. 6. 13.

So

1046
402
1558

So that the birth of *Shem* seems to have been about the 1558 yeare of the *World*, as appears by adding 502 (the age of *Noah* at *Shems* birth) unto 1056 (the year of the *World* when *Noah* was born.)

He lived 600 years, *Gen.*11. 10. 11. and was contemporary with

Forefathers { *Methuſ.* who died 98 / *Lamech* about the 93 / *Noah* 448 } y. of *Shem.*

theſe of his Poſterity { *Arphaxad*, *Salah*, *Eber*, *Peleg*, *Reu*, *Serug*, *Nahor*, *Terah*, *Abraham*, *Iſaac*

So that he lived in the daies of ten Generations after him, as by the two Tables [**] at the end of this Period may be seen, what time there was between him and any of his contemporaries (either before or after him) and likewiſe how long he and any of them were contemporaries together: See alſo the Table [* 5.] at the end of the ſecond Period.

He was one of them that were preſerved in the generall deluge.

His death was about the { 2158 / 150 50 y. / 502 / 152 } of { the *World* / *Abraham* / *Iſaac* } as appeareth by adding the year of his life (600) unto the year of the *World* at his birth (1558) after the { *Flood* / Death of *Noah*

The

The year from the *Creation.*

[14]

THe *Flood* wherein all the *World* but eight persons (who were preserved in the *Ark*) was drowned, began about the year of the *World* 1656. as appeareth by adding 98 to the year of the *World* when *Shem* was born; for he was an 100 years old, two years after the *Flood*, *Gen.* 10. 11. So that according unto our account (carried all along in the margin) there were 1655 years compleat in this first *Period*, *viz.* from the *Creation* of the *World* unto the generall *Flood*; and the last year of the 1656 was but begun and current when the *Flood* began, and therefore that year is to be accounted as the first of the next *Period*; but of the year of the *Flood*, more is spoken in the first Note in the following *Period.*

1558
98
1656

The End of the First Period.

H THE

Place here the two Tables [*⁎*]

The II. Period.

This second *Period* (from the *Flood* unto the *Promise* to *Abraham* in *Ur* of the *Chaldees*) contains about the space of 422 years, as is collected by the *Genealogie* of the *Patriarchs* recorded in *Gen.* 11. The reason of my terminating this *Period* at the *Promise* to *Abraham*, is, because the *Spirit of God* by the *Apostle* in *Gal.*3. 16,17. doth seem to begin a remarkable *Period* from thence; and therefore seeing the *Holy Ghost* makes it the begining of one *Period*, he seems thereby also to account it to be the end of that which was next before it.

Note: 1. That the year when the *Flood* began (which is the begining of this second *Period*) is to be included in the account of this *Period*, as the year of the *Creation* is included in the account of the former *Period*; so that the 1656 year of the *World*, is the first year of this *Period*, and not as part of the former. Therefore, although speaking of that *Period* alone by it self, we may say, It consists of 1656 years, including that year wherein It doth end; yet in exact account, in reference to the other *Periods*, summing up the years of the *World*, there are in It but 1655 years full and compleat.

Note: 2. That the year when the *Promise* was given to *Abraham*, (where we terminate the second *Period*) is not to be included in the account of the years of this *Period*; as the year of the *Flood* is not to be put into the account of the year of the former *Period*; and therefore, although in a large account, speaking of this second *Period* by it self, we may say It contains 422 years, including the year wherein it endeth; yet to speak strictly as conjoyned unto, and continued with the other *Periods*, we are to account but 421 years full and compleat; because the year of the *Promise* (which is the later term of it) is but current: and so is the begining of the third *Period.*

There is indeed some difference about the time of the *Promise* to *Abraham*; but that is spoken unto in it's proper place, *viz.* in the begining of the third *Period.*

The

Here place the Table of the second *Period*, [* 4]

[14]

The year after the *Flood.*

THe *Flood* which did overflow the whole Earth, and drowned all but eight persons in the *Ark*, began in the 600 year of *Noah*, *Gen.* 7. 11. And about the 1656 year of the *World*, as is said before, in the end of the former *Period*, and doth appear, either by adding 600 to the year of the *World* at *Noah's* birth (for it began at that time) or by adding 98 (which was the age of *Shem* when the *Flood* came) unto the year of the *World* at the birth of *Shem*; *viz.* 1558. which together, do make up 1656.

There is a Question amongst the *Chronologers*, about the year of the *World* when the *Flood* began; *viz.* Whether in the 1656, or 1657 yeare current? Yea, I meet with an intimation, as if some did conceive, It might begin in the 599 year of *Noah*, and so consequently, in the 1655 year of the *World* Learned *Funccius* in his *Chronologie*, put forth by him, at the first begins it (as he acknowledgeth all others in a manner did, that he had read) in the 1656 year; but in his second Edition he alters his opinion, and removes the begining of the *Flood* to the year following; *viz.* the 1657 year of the *World*, upon that Rule (which he calls *Infallible*) *viz.* that where any year is mentioned in Scripture with an addition of *moneths* or *daies*, there it is to be understood of a compleat and full year; and therfore seeing it is said, *Gen.* 7. 11, 13. *In the 600 year of* Noah's *life, in the second moneth, the 17 day of the moneth, were the fountains broken up*, &c. He concludes that the 600 yeare of *Noah* was then compleat and perfect, and the 601 year begun, but that Rule is denied by others to be infallibly true, and many instances in the Scriptures are alledged to shew and demonstrate the contrary (see *Paraus* in *Gen.* 7. 11.) And verily to me it seemes most probable, that the 600 yeare of *Noah* was but current, and not compleat when the *Flood* began, for the reasons alledged by Judicious and Learned *Rivet* (in *Gen.* 7. Exercit. 54.)

1. Because if that year were then ended, then the second *Moneth* and the 17 *day* there mentioned, must be in the

The year after the *Flood.*

601 year, and not in the 600 year, as the *Holy Ghoſt* expreſſeth it.

2. Becauſe the *Flood* having continued about a year, the waters are ſaid to have been dried up in the 601 year of *Noah*, in the firſt *moneth* and firſt *day* of the *moneth*; but if the *Flood* was in the 601 year of *Noah*, and the 17 *day* of the ſecond *moneth*, then the drying up of the waters muſt be in the 602 year of *Noah*, and not in the 601 year, as the Scripture expreſſeth it: and,

3. Elſe alſo it would follow, that the yeares of *Noah's* life muſt be at the leaſt 951. and not 950, as the *Holy Ghoſt* affirmeth, *Gen.* 9. 29. For it is ſaid he lived after the *Flood* 350 years, *Gen.* 9. 28. and the *Flood* continued about one whole year. Now, if we adde hereunto the 600 years that were paſt when the *Flood* began, the totall ſumme cannot poſſibly be leſſe then 951, or more.

Another Queſtion there is alſo about the begining of the *Flood*; for when it is ſaid, *Gen.* 7. 11. *In the* 600 *yeare of* Noah's *life, in the ſecond Moneth and* 17 *day of the Moneth, were the fountains of the great deep broken up.* The Queſtion hereupon is, Whether that ſecond *Moneth* is to be underſtood in reference to the 600 years of *Noah*, *viz.* that it was the ſecond *moneth* of that year of his life, or rather to the year of the *World*, *viz.* that it was the ſecond *moneth* from the begining of that year of the *World*, according to the account or reckoning of the *moneths* of the year then in uſe? Briefly, (not to be too critically curious herein) It may be conceived, and is alſo affirmed by ſome (*viz. Paræus* in *Gen.* 7. 11. *Rivet* in *Gen.* Exercit. 54.) that it is ſpoken both in reſpect of the yeare of *Noah's* life, and alſo of the year of the *World*; *viz.* in the ſecond *moneth* of both the one and the other: for although It may not be affirmed for certain that *Noah* was born, and began his life juſt with the very begining of the year of the *World* then in uſe; yet it is probable that the years of the lives of the *Patriarchs* were reckoned and numbred according to the years of the *World*, as if they had begun juſt together. Yea, and it is further conceived and received

ceived alſo as moſt probable, that that ſecond *moneth* was the ſecond from the *moneth Tizri*, (the year then begining in that *moneth*, which was about the middle of that which we call *September*,) and ſo that ſecond *moneth* ſeemes to be that which was called *Marcheſvan*, (which is conceived to begin about the middle of that *moneth* which we call *October*, and ended about the midſt of our *November*.) And the reaſon why I conceive that the begining of the yeare before the *Flood* was reckoned from *Tizri* and not *Niſan* (which anſwers to that which is called *March*) is, becauſe the change of the begining of the year unto the *moneth Abib*, or *Niſan*, was after the *Flood*, between 800 and 900 years; and therefore it is moſt likely, that the begining of the yeare before that change was, as is ſaid, in *Tizri*. The year after the *Flood*.

Object. But the change of the begining of the year might be onely becauſe the *Iſraelites* being in *Egypt*, had obſerved the Terms of the year, according to the cuſtome of the *Egyptians*, *viz.* from the ſeventh *moneth*, whereas the begining of the year before their going into *Egypt* was in the *moneth Abib*.

R. Let there be but any ground or reaſon ſhowne from *Scripture*, that ever the begining of the year was accounted from *Abib*, before that change after the *coming* out of *Egypt*, and then it will be granted, that ſomething is brought indeed for It.

Object. But again, ſuppoſing and granting, that the begining of the year before the *Flood* was accounted from *Tizri*, yet the begining of the year being changed in the time when *Moſes* wrote the Hiſtory of the *Flood*, it is probable that he might ſpeak, and write of the year, according to the preſent account in his own time.

R. But is not this a kinde of ſecret imputation unto *Moſes?* It being the part of a faithfull Hiſtorian to write and relate things according to the very times wherein they were done? But if it were granted that *Moſes* did write of the *moneths* of the yeare, according to the account of his time amongſt the people, yet ſeeing they begun the account in the yeare about civill things ſtill in the *moneth Tizri*, It is probable

bable that *Moſes* might intend the ſecond *moneth* from thence, as the ſecond from *Abib.*

In a word, this is that which I conceive as moſt probable concerning the time of the *Flood*, (leaving others freely to their liberty) *viz.* that the begining of It was in the 1656 year of the *World*, and in the 17 *day* of the ſecond *moneth*, (which according to the begining of the year in the middle of *September*, muſt be about the begining of that *moneth* which we call *November.*) And It ended in the 1657 year of the *World*, having continued very near an whole year; *viz.* within a *moneth* and 17 *dayes*, although the time of *Noah's* aboad in the *Ark*, was above a year, *viz.* about ten *dayes* over; as appeares by comparing *Gen.* 7. 11. 13. with *Chap.* 8. 13, 14, 15, &c.

Now, that things may appear a little the plainer, I have here in the ſhort *Calender* following, ſet down the *moneths* of the year of the *Flood*, being the 1656 year of the *World*; with the ſpeciall things mentioned by *Moſes* in the Hiſtory of It, which he ſets down in *Gen.* 7. and 8. *Chapters.*

A *Calender* of the year of the *Flood*.

Anno. 1656. the *months*	*dayes.*	
I.		
Octob.	10	*Methuselah* (as it is probable) died in this *moneth*, being now
	20	*969* years old.
II.m.	30	
		Noah and his sons, and his wife,
	10	and his sons wives, went into
Nov.		the *Ark*.
	20	17 *d.* The *Flood* began, on which
III.m.	30	day, all the Fountaines of the great Deep were broken up, &
		the windows of Heaven were
	10	opened: and the waters pre-
Dec.		vailed and increased upon the
	20	Earth.
IV.m.	30	26 *d.* Hitherto was the *rain* of 40 *daies*, and 40 *nights*.
	10	
Janu.		
	20	
V.m.	30	
	10	
Febr.		
	20	
VI.m.	30	
	10	
Mar.		
	20	
VII.m	30	27 *d.* About this time the waters did begin to return from
	10	off the Earth, and to be
Apr.		abated.
	20	17 *d.* The *Ark* rested on the Mountains of *Ararat*.
	30	
VIII.m.		
	10	
May.		
	20	
IX.m.	30	
	10	
June.		
	20	
X.m.	30	1 *day* the tops of the Mountains were seen.
	10	
July.		
	20	
XI.m.	30	11 *d. Noah* first sent forth a Raven which never re-
	10	turned.
Aug.		18 *d. Noah* sent forth the
	20	Dove.
XII.m.	30	25 *d.* The Dove was sent out the second time, which
	10	returned in the evening
Septem.		with an Olive leafe in
	20	her mouth.
1657. I.m.	30	2 *d. Noah* sent forth the Dove the third time,
	10	which returned not any more.
Octob.		
	20	1 *d.* Of the 601 y. of *Noah's* life, the waters were dried
II.m.	30	up from off the earth, & the face of the ground was dry.
	10	27 *d.* The earth being fully dried, *Noah* went forth out
Nov.	20	of the *Ark*, & all that were therein; at the *Lords* com-
	30	mandment.

The year after the *Flood.*

[15]

Arphaxad was born when his Father *Shem* was an 100 years old, two years after the *Flood*, *Gen.* 11. 10. which two years may be understood, either to be after the begining of the *Flood*, or else (which is all one) the second year current after the end of it: and so his birth seems to be about the year of the *World*, 1658. as appeares by adding two to the year of the *World*, when the *Flood* began:

His birth was { when his Grandfather *Noah* was / before the *Promise* to *Abraham* in *Ur* } about { 602 / 420 } years.

He lived 438 years: *Gen.* 11. 12, 13.

In the time of his life, there were born these nine Generations following;

viz. { 1 *Salah* / 2 *Eber* / 3 *Peleg* } { 4 *Reu* / 5 *Serug* / 6 *Nahor* } { 7 *Terah* / 8 *Abraham* / 9 *Ishmael.* }

The 2 Table [*5.] at the end of this second *Period*, will shew both in what year of his life any of them were born; and also how long he was contemporary with any of his Progenitors or Posterity that lived together with him.

In his time these; *viz.* { *Peleg* / *Nahor* / *Noah* } { died about the } { 338 / 339 / 348 } year of *Arphaxad.*

His death was { about the year of the *World* 2096 years, as appears by adding the year of his life, to the year of the *World* at his birth. / before the { Death of *Shem* 60 / *Law* was given 412 } / after the { *Flood* about 440 / Death of *Noah* 90 / Birth of *Ishmael* 2 / *Promise* in *Ur* 18 } } yeares.

Salah

The years after the *Flood.*

[16]

2

Salah was born when his Father *Arphaxad* was 35 years old, *Gen.* 11. 12. about the year of the *World* 1693. as appeareth by adding 35 unto the year of the *World* at his Fathers Birth: 35

37

and about the { 37 year of the *Flood.*
637 year of *Noah*'s life.
135 year of *Shem.*
385 year before the *Promise.*

The *Evangelist Luke* in setting down the *Genealogy* of *Jesus Christ*, makes mention of one *Cainan* as the next son of *Arphaxad*, and *Salah* as his grandchilde and the son of that *Cainan*, *Luk.* 3. 35, 36. whereby there should be about 30 years in the years of this second Period, and consequently in the account of the years of the world, more then the *Genealogy* recorded by *Moses* doth hold forth: The cause whereof is thought to be, either because that *Luke* following the 70 Greek *Interpreters* (who in their translation of the Hebrew *Pentateuch* did insert *Cainan* between *Arphaxad* and *Salah*) was not willing to give offence to the *Jews* or *Greeks* (with whom the Greek translation was of high account) by omitting any thing; and hence also (some think) it was that *Stephen* in his speech, *Acts* 7. 14. says, *That seventy five souls went down into Egypt*; when as *Moses* (according to the Hebrew copy) makes them to be but sev..ty, *Gen.* 46. 27. and so also again in his recapitulation or rehearsal of the same over again, *Deut.* 10. 22. *viz.* because *Luke* followed the Greek translation (then much in use) which in those places make mention of seventy five: Or else (as others do think most probable) the putting in of *Cainan*, and so also of seventy five in stead of seventy souls that went down into *Egypt*, was from the error and mistake of some *Amanuensis* or transcriber of the Greek Version, whereupon they that followed that copy did also put *Cainan* in the t..scribing of the *Evangelist Luke*, to make him agree with the other: but that It

The years after the *Flood.*

was neither put in at the firſt by the Greek Interpreters, nor yet by *Luke* himſelf in writing the *Goſpel*, divers probable reaſons are alledged, *viz.* amongſt others, becauſe the *Chaldee* Paraphraſe (which is very ancient) doth omit that *Cainan*, ſo doth alſo *Joſephus* in his Hiſtory (though he doth uſually follow the 70 *Interpreters*,) yea and *Jerome* alſo (who wrote his *Hebrew Queſtions* out of *Geneſis*, about 390 years after *Chriſt*) makes no mention at all of this matter, as not finding any thing of It in his time: Beſides, *Beza* doth affirm that he had an old copy of the Greek *Teſtament*, which did omit this *Cainan*. He that will, may ſee what learned *Paræus* ſpeaks of this in *Gen.* 11. 12. and *Rivet* in *Gen. Exercit.* 69. However this we may be confident of, that *Moſes* hath no ſuch Name in this place where he records the *Genealogy* of the *Patriarks* after the *Flood*; neither is that Name mentioned in the Recapitulation of that *Genealogy* afterward in 1 *Chron.* 1. 18, 24.

Salah lived 433 years, *Gen.* 11. 14, 15.

In his time there were born theſe eight Generations: *viz.* *Eber*, *Peleg*, *Reu*, *Serug*, *Nahor*, *Terah*, *Abraham*, *Iſaac*. How long he was contemporary with any of them, the ſecond Table [* 5] at the end of this ſecond *Period* will ſhew.

theſe dyed, *viz.*

	about his	year.
Noah		313
Arphaxad		403
Peleg		303
Nahor		304
Reu		333
Serug		356
Terah		390

He

about the year of the *World* 2126. — as appears by adding the years of his life unto the year of the *World* at his birth.

He dyed after { the *Promise* in *Ur* 48 / *Noah*'s death 120 / *Arphaxad*'s death 30 / the Birth of *Abraham* 118 / *Isaac*'s Birth 18 } years.

before the death of *Shem* 32

The years after the *Flood.*

[17]

Eber was born when his Father *Salah* was thirty years old, *Genes.* 11. 14. which was about the year of the *World* 1723. as appears by adding 30 to the year of the *World* at the birth of his Father:

37
30
67

and about { 67 years after the *Flood*; as appears by adding of 30 to the 37 year of the *Flood* when *Salah* was born. / 667 year of *Noah.* / 165 of *Shem.* / 65 year of *Arphaxad.* / 355 years before the *Promise* to *Abraham* in *Ur.*

He lived 464 years, *Genes.* 11. 16, 17. and in the time of his life,

These were born, *viz.* { *Peleg* 34 / *Ren* 64 / *Serug* 96 / *Nahor* 126 / *Terah* 155 / *Abraham* 285 / *Ishmael* 371 / *Isaac* 385 / *Jacob* 445 } about his year.

The years after the *Flood.*

These dyed; *viz.* about his year.

Noah	283
Arphaxad	373
Salah	403
Shem	435
Peleg	273
Nahor	274
Reu	303
Serug	326
Terah	360
Abraham	460

How long he was contemporary with any of them that lived in his time, the little Tables [* 5] at the end of this 2d *Period* will shew.

He dyed about the year of the *World* 2187. (as is plain by adding the years of his life unto the year of the *World* at his birth,)

and after the *Flood* 531

Death of about years.

Noah	181
Arphaxad	91
Salah	61
Shem	29
Peleg	191
Nahor	190
Reu	161
Serug	138
Terah	104
Abraham	4

Birth of

Isaac	79
Jacob	0 [illegible]9

Peleg

[18]

Peleg was born when his Father *Eber* was 34 years old, *Gen.* 11. 16. about the year of the *World* 1757. as appeareth by adding those 34 years to the year of the *World* when *Eber* was born:

and	after the birth of	*Flood* about	101	years.
		Noah	701	
		Shem	199	
		Arphaxad	99	
	before the *Promise* to *Abraham* in *Ur*		321	

He lived 239 years, *Gen.* 11. 18, 19. In whose time these were born, *viz.* *Reu.* *Serug.* *Nahor.* *Terah.* The two little Tables [* 5] at the end of this 2d *Period*, do shew both in what year of *Peleg* any of these were born, and how long he lived with any of his Contemporaries.

He dyed about the year of the *World* 1996. *Flood* 340.

The Table also [* 4] placed in the begining of this *Period*, doth shew in what year of any of his Contemporaries his Death fell.

The years after the *Flood*.

67
34
101

[19]

Reu was born when his Father *Peleg* was 30 years old, *Gen.* 11. 18.

Creation of the *World* 1787 } as appears by add-
Flood 131 } ing 30 to the year of the *World* at the birth of *Peleg*, or 30 to the year of the *Flood* at *Peleg*'s birth.

and	after the Birth of	*Noah*	731	years.
		Shem	229	
		Arphaxad about	129	
		Salah	94	
		Eber	64	
	before the *Promise* to *Abraham* in *Ur.*		291	

101
30
131

He

The years after the *Flood*.

He lived 239 years, *Gen.* 11. 20, 21. and in the time of his life,

these { were born, *viz.* { *Serug* / *Nahor* / *Terah* / *Abraham* } The Tables both at the beginning and end of this 2d Period will shew when any of his Contemporaries were born, and also how long he lived with any of them.

dyed; *viz.* { *Peleg* / *Nahor* / *Noah* } about the { 209 / 210 / 219 } year of *Reu.*

He dyed about the year of the *World* 2026. as appeareth by adding the years that he lived unto the year of the *World* at his birth,

and { before the *Promise* to *Abraham* in *Ur*. / after the { *Flood*. / Birth of { *Serug*. / *Terah*. / *Abraham*. } / Death of { *Noah*. / *Peleg*. / *Nahor*. } } }

[20]

131 / 32 / 163

SErug was born when his Father *Reu* was 32 years old, *Gen.* 11. 22, 23. about the 1819 year of the *World*.

Flood about 163. as appeareth by adding 32 to the years of the *Flood* at the birth of his father (*Reu.*

and { after the Birth of { *Noah* 763 / *Shem* 261 / *Arphaxad* 161 / *Salah* 126 / *Eber* 96 / *Peleg* 62 } years. / before the *Promise* in *Ur* 259 }

He

He lived 230 years, *Gen.* 11. 22, 23. and in the time of his life

there were born { *Nahor*, *Terah*, *Abraham* } The Tables [* 5] at the end of this 2d Period do shew in what year of *Serug* any of these were born; and also how long he was contemporary with any of them.

there dyed { *Peleg*, *Nahor*, *Noah*, *Reu* } The Table at the begining of this 2d Period doth point out in what year of *Serug* any of these four dyed.

He dyed { about the year of the *World* 2049; after the { *Flood* about 393; birth of { *Terah* 171; *Abraham* 41 } } years. death of { *Peleg* 53; *Nahor* 52; *Noah* 43; *Reu* 23 }; before the *Promise* to *Abraham* in *Ur* 29 }

The years after the *Flood*.

[21]

Nahor was born when his Father *Serug* was 30 years old, *Gen.* 11. 22. about the year of the *World* 1849. as appears by adding 30 to the year of the *World* at his Fathers birth,

163
30
193

and { after the { *Flood* about 193 years, as is evident by adding the years of his Father at his birth, unto the year of the *Flood* at his Fathers birth. } birth of { *Noah* 793; *Shem* 291; *Arphaxad* 196; *Salah* 156; *Eber* 126; *Peleg* 92; *Reu* 62 } years. before the *Promise* to *Abraham* 229 } He

The years after the *Flood.*

He lived 148 years, *Gen.* 11. 24, 25.

In his time { *Terah* was born, about his 29 year.
Peleg dyed, about his 147 year.

He dyed { about the year of the *World* 1997
after the { *Flood* 341
Birth of { *Noah* 941
Shem 499
Terah 119 } years.
Death of *Peleg* 1
before the *Promise* to *Abraham* 81

[22]

193
29
222

TErah was born when Nahor was 29 years old, *Gen.* 11. 24. about the year of the *World* 1878. as appeareth by adding 29 to the year of the *World* at his Fathers Birth:

Flood about 222 years, as is evident by adding 29 (the age of his Father) to 193 (the year of the *Flood* at his Fathers birth.)

and { after the birth of { *Noah* 822
Shem 320
Arphaxad 220
Salah 185
Eber 155
Peleg 121
Reu 91
Serug 59 } years.
before the *Promise* to *Abraham* in *Ur* 200

He lived 205 years, *Gen.* 11. 32. and in his time, there { was born *Abraham* 130
dyed { *Peleg* 118
Nahor 119
Noah about his 128 year.
Reu 148
Serug 171

He

He dyed	about the year of the *World*		2083	The years after the *Flood.*
	after the	*Flood*	427	
		birth of *Abraham*	75	
		death of *Peleg*	87	
		death of *Nahor*	86	years.
		death of *Noah*	77	
		death of *Reu*	57	
		death of *Serug*	34	
		Promise in *Ur*	5	

[23]

Abraham (being also before the *Lord* changed his Name, called *Abram*) was the son of *Terah*. About the time of his Birth, *viz.* in what year of his Father It was, there is a wide distance in mens apprehensions: And indeed here begineth one of the most remarkable differences that are in the *Scripture-Chronology*; men differing no less then 60 years in their account about it: for some do set his *Birth* at the 70 year of *Terah*, and others at his 130 year. The parties engaged for the one Opinion and other are learned and godly, and the Reasons on either side are, I confess, such as seem to carry some probability with them.

The Arguments for the former Opinion are chiefly these two: *viz.* First, from that expression in *Gen.* 11. 26. where 'tis said, *Terah lived seventy years, and begat Abram, Nahor, and Haran:* where the setting of *Abram* in the first place doth seem to imply that he was the eldest of the three; and also that he was born in the seventieth year of *Terah*. And the second is taken from *Abraham*'s wondering at the *Promise* of a son when he was near upon an hundred years old, *Gen.* 17. 17. himself and wife *Sarah* being both as good as dead in respect of any hopes or likelyhood of having any children, *Rom.* 4. 19. whereas if he himself had been born when his Father was 130 years old, what cause had there been for him

The years after the *Flood.*

to make it such a matter of wonderment to have a childe when he was but an hundred years old?

The Reasons and Arguments on the other side, for the birth of *Abraham* to have been about the 130 year of his Father (which I confess do most prevail with me, yet am I not offended with them that are otherwise minded, nor do I slight their reasons,) I say the Reasons for the latter Opinion, *viz.* for the birth of *Abraham* at *Terah*'s 130 year are these:

First, because the last year of *Terah* (which was the 205 year of his life) seems to have been concurrent with the 75 year of *Abraham*; which if so, then *Terah*'s 130 year must also agree with *Abraham*'s first year, (as by substracting 75 out of 205 will plainly appear.) Now that the 205 year of *Terah* was the 75 year of *Abraham*, seems to appear by conferring the Scriptures together; thus in brief: *Act.* 7. 4. 'tis said, that *Abraham removed from Charran* (or *Haran*) *when his Father was dead*; for his Father indeed dyed in *Haran*, being 205 years old, *Gen.* 11. 32. Now if it can but appear plainly from Scripture how old *Abraham* was when he removed from *Haran*, methinks It might clear the case; and that also we have fully expressed *totidem verbis*, *Gen.* 12. 4. *Abraham was seventy five years old when he departed out of Haran.*

Again secondly, If he was born when his Father was but 70 and not 130 years old, then when he removed into *Canaan* after his Fathers death, he must be at least 135 years old, (for his Father being 205 years old when he dyed, *Abraham* must by that account be 135.) but *Abraham* was not so old by sixty years when he went into *Canaan*, for he was but just seventy five years old, as is plain by *Gen.* 12. 4. the place before mentioned. Neither will it be sufficient to say as some do (Mr. *Perkins* by name) that *Abraham* did go twice into *Canaan*, *viz.* once before his Fathers death, which was onely upon a progress, not to dwell there, and that was It mentioned by *Moses* in *Gen.* 12. when he was seventy five years old: the other time he went thither to dwell, which was after his Fathers death, as *Stephen* speaks *Acts* 7. 4. For, besides that 'tis altogether ungrounded and a meer Conjecture onely, to

to make the *removal* mentioned by *Stephen* to be another, and differing from that which *Moſes* relates, ſeeing *Stephen* ſpeaks in reference to the ſtory related by *Moſes*: I ſay beſides that, If it be conſidered, 'twill appear that the removal of *Abraham* mentioned *Gen.* 12. 4. (which ſome make onely a kinde of progreſs) was for *habitation* in *Canaan*; for in the very next verſe, *viz.* verſ. 5. 'tis ſaid, *That Abram took Sarai his wife, and Lot, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Haran; and they went forth to go into the Land of Canaan, and into the Land of Canaan they came.* Now what can a man do more when he removes to ſettle his habitation and dwelling in a place, then carry all that ever he hath with him? Certainly the manner of his remove ſeems to hold forth more then a removing onely on progreſs. Yea further 'tis clear that upon that removing he continued and dwelt in *Canaan* for divers years together, for *Gen.* 16. 3. mention is made of his dwelling in *Canaan* ten years, which ten years can be underſtood no otherwiſe but from his departing out of *Haran* when he was ſeventy five years old, for in the year after thoſe ten years, when *Iſhmael* was born, *Abraham* was but eighty ſix years old, *Gen.* 16. 16. and that could be but eleven years after his ſeventy fifth year, in which year he removed into *Canaan*, and ſo dwelt there all that time after.

The years after the *Flood.*

Thirdly, To add but this one Argument more, which is taken from the years of *Abraham* at the birth both of *Iſhmael* and alſo of *Iſaac*: For if *Abraham* was born in the 70 year of his Father, then the birth both of *Iſhmael* and of *Iſaac* muſt (as it ſeems) be about ſixty years after the time which the *Scripture* doth relate; for *Iſhmael* muſt be born when *Abraham* was at leaſt 146 years old, and *Iſaac* fourteen years after that, *viz.* when *Abraham* was 160 years, which appears thus; *Abraham* went to dwell in *Canaan* after the death of his Father *Terah*, *Acts* 7. 4. now he being 205 years at his death, *Gen.* 11. 32. *Abraham* then muſt be (according to that Opinion) 135 years old when his Father dyed: well, after that, he dwelt eleven years in the land of *Canaan* before

The years after the *Flood.*

Iſhmael was born, *Gen.* 16. 3. and ſo *Abraham* muſt be at that time 146 years old; and then the Birth of *Iſaac* being fourteen years after (as appears by the Notes upon *Iſaac*'s birth) therefore *Abraham* muſt be no leſs then 160 years old; both which are contrary to the Scripture, which doth expreſly affirm that *Abraham* was but eighty ſix years old when *Iſhmael* was born, *Gen.* 16. 16. and an hundred years old when *Iſaac* was born, *Gen.* 21. 5. which is juſt ſixty years difference. Whereas if the Birth of *Abraham* be ſet at the 130 year of his Father *Terah*, then the other particulars will fall juſt in with the times as they are recorded in the *Scripture*, *ex. gr.* then at the death of *Terah* (he being 205 years old) *Abraham* was ſeventy five years old, going to *Canaan* after he was dead, as the *Scripture* ſpeaks: then the Birth of *Iſhmael* alſo will exactly fall upon the eighty ſixth year of *Abraham*, according to the *Scripture*: and ſo will the Birth of *Iſaac* be juſt upon the hundreth year of *Abraham*, as the *Scripture* ſpeaks; as may eaſily appear to any that can but compute and caſt up the years together: and as is to be ſeen in the *Chronological Table* at the begining of the third *Period.*

As for the Arguments which are alledged for the Birth of *Abraham* to have been at the ſeventieth year of *Terah*, ſomething may with probability be returned by way of anſwer: *viz.* To the firſt, from *Gen.* 11. 26. that that place doth not neceſſarily conclude that *Abraham* was born in the ſeventieth year of *Terah*, more then the other two that are there named with him; neither will any thereupon believe that they were all born in that year. And the naming of *Abraham* in the firſt place, might be (not becauſe he was the eldeſt, but) partly becauſe of his preheminence in grace and dignity, he being to be the Father of the *Faithful*, and of whom the *Meſſiah* was to come; and partly alſo becauſe that the ſtory was principally intended to be carryed on in regard of him and his poſterity. Thus we know that *Shem* is named firſt of the three ſons of *Noah*, *Gen.* 6. 10. though *Japhet* is generally conceived to have been the elder, from *Gen.* 10. 21. and *Iſaac* ſometimes before *Iſhmael*, 1 *Chron.* 1. 28. and

Jacob

Jacob before *Esau*, *Gen.* 28. 5. *Heb.* 11. 20. and so *Ephraim* before *Manasseh*, who was indeed the eldest son of *Joseph*, *Gen.* 48. 20. And methinks 'tis observable how the *Holy Ghost* doth vary in setting down the birth of *Abraham*, from the former usual manner of expression, about those that were before: for whereas it was said, that *Arphaxad lived thirty five years and begat Salah, and lived after that* 403 *years and begat sons and daughters*: and so in the like manner of the rest until *Terah* the next Father of *Abraham*; and then the manner of expression is varyed thus, *Terah lived seventy years, and begat Abram, Nahor, and Haran*, which may seem to intimate as if *Abraham* was not the eldest, though first named; Just as about the birth of *Shem* the *Scripture* doth vary from that manner of expression which had been used all along before from *Adam* to the Posterity of *Noah*, and then there is a variation thus; *And Noah was five hundred years old, and begat Shem, Ham, and Japhet*; which may seem to be upon this cause, *viz.* That although *Shem* was neither the first born of *Noah*, nor born just upon his 500 year, but two years after, (as is said before, N. 13.) yet having the preheminence and dignity above the rest, might be named first.

The years after the *Flood*.

To the second, *viz.* Why *Abraham* should so wonder at the *Promise* of his having a son at an hundred years old, if he himself had been born when his Father was 130 years old. Though I would not say (as some do) that his wondering was onely in regard of his wife *Sarah*'s age and barrenness; for as it seems his wondering was also in part in regard of himself: for as he says, *Shall Sarah that is ninety years old bear?* so withall he says too, *Gen.* 17. 17. *Shall a childe be born unto him that is an hundred years old?* But I conceive It was rather from hence, *viz.* that he had lived together with his wife *Sarah* without having any children, and so his own body might seem as good as *dead* in that respect (he being near upon an hundred years old, and she ninety) and that yet at length they should have a childe together at that age. For I do not believe that *Abraham* lookt at himself as absolutely past hopes of having children in an ordinary course of Nature

The years after the *Flood.*

ture at that age: for 'twas an ordinary thing with his Forefathers to have children when they were an hundred years old or more, according to the manner of setting down their *Genealogies*, *Gen.* 11. *ex. gr.* 'tis said that *Reu* lived after he begat *Serug* 207 years, *and begat sons and daughters*; and *Serug* lived after he begat *Nahor* 200 years, *and begat sons and daughters*; and so the like is said of *Nahor*: but enough (if not too much) hath been spoken about the Birth of *Abraham.*

Now then to proceed (according to our manner) to set down the time of his Birth, and such special things as happened in his life.

The Birth of *Abraham* then being in the 130 year of his Father *Terah*,

222
130
352

was { about the year of the *World* 2008 } as appears by adding 130 either to the year of the *World* at the birth of his Father *Terah*, or 130 to the year after the *Flood* at that time.
Flood about 352 }
after the { Birth of { *Reu* 221, *Serug* 189, *Arphaxad* 350, *Salah* 315 } years.
Death of *Noah* 2
before the *Promise* to him in *Ur.* 70

He lived 175 years, *Gen.* 25. 7. until *Jacob* was about fifteen years old.

In his time { *Circumcision* was instituted 99
these dyed, *viz.* about his year. { *Reu* 18, *Serug* 41, *Terah* 75, *Arphaxad* 88, *Salah* 118, *Shem* 150, *Sarah* 137 }

He

He dyed about the year of the *World* 2183. as appears by adding the year of his life to the year of the *World* at his Birth : The years after the *Flood*.

and after the	*Flood* about	527	
	Promise to him in *Ur*	105	
	Birth of *Ishmael*	89	
	Birth of *Isaac*	75	
	Birth of *Jacob*	15	
	Death of *Reu*	157	years.
	Death of *Serug*	134	
	Death of *Terah*	100	
	Death of *Arphaxad*	87	
	Death of *Salah*	57	
	Death of *Shem*	25	
	Death of *Sarah*	38	

[24]

Sarah (who was at the first called *Sarai*) the wife of *Abraham*, (she is thought by some to have been the daughter of his brother *Haran*, named *Iscai*, *Gen.* 11. 29.) was born ten years after the birth of *Abraham*, *Gen.* 17. 17. and therefore her birth was about the year of the *World* 2018.

and	after the *Flood* about	362	years.
	before the *Promise* to *Abraham* in *Ur*	60	

She lived 127 years, *Gen.* 23. 1. and dyed about the 2145 year of the *World*. 'Tis observed that she is the onely woman whose age is recorded in all the *Scripture*: for which cause, as also for her high commendation in regard of her Faith and piety, I am the more willing to make mention of her here in our *Chronology*: although I shall not account the years of the *World* by her life.

The

The years after the *Flood.*

THe *Promiſe* which the *Lord* was pleaſed graciouſly to make unto *Abraham* (when he called him to remove out of *Ur* of the *Chaldees*, his native Country, and to go from his kindred and fathers houſe) the ſum and ſubſtance whereof we have recorded, *Gen.* 12. 1, 2, 3. in theſe words, *I will make of thee a great Nation, and I will bleſs thee, and make thy Name great; and thou ſhalt be a Bleſſing. And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all the Families of the Earth be bleſſed.* This *Promiſe* (as I conceive, and upon what ground, ſhall be ſet down by and by) was made unto *Abraham* when he was about ſeventy years old; and ſo conſequently about the 422 year after the *Flood* current, or 421 years compleat: and about the 2078 year of the *World*, as appears by adding 422 (the years of this Period, *incluſive*, *i. e.* taking in the laſt year which was but current when the *Promiſe* was given) unto the years of the *World* at the *Flood*, which were 1656. But more is ſpoken about the year of the *Promiſe* in the Note 25, immediately after the begining of the next *Period*, that being the more proper place of it, becauſe the year of the *Promiſe* where this ſecond *Period* doth end, is the firſt year of the third *Period*, and is accounted in the number of the years thereof.

352
70
422 *current.*
or
421 *compleat.*

Anni Mundi,

1656
422
2078 current.
or
2077 compleat.

THE

Here place the two Tables [* 5.]

The years after the *Promise.*

The III. Period.

The third *Period* (which is the time from the *Promise* made unto *Abraham* in *Ur* when he departed thence, unto the *Coming* of the *Israelites* out of *Egypt*, and the *Giving* of the *Law* on Mount *Sinai*) contains 430 years *inclusive*, *i. e.* if we include and reckon the year of the *Coming* out of *Egypt* in the account of this *Period*, being the termination of it; but indeed It belongs most properly to the next *Period*, being the first year thereof: and therefore in most strict and proper account this third Period contains but 429 years compleat and perfect, and 430 years current, expressed by the *Apostle*, *Gal.* 3. 17. and they are gathered thus more particularly:

viz. From	*The Promise to Abraham, unto the Birth of Isaac*	30
	Isaac, unto the Birth of Jacob	60
	Jacob's birth to his Going into Egypt	130
	The going into Egypt to the Death of Jacob	17
	The Death of Jacob unto Joseph's death	54
	Joseph's death to the Birth of Moses	59
	Thence to the Coming out of Egypt, and the Law	80
		430

All which particulars are spoken unto and cleared in the Notes of this ensuing *Period.*

Note: Although it is generally acknowledged by all, that there were 430 years from the *Promise* to the *Law*, yet in the way of reckoning of them there is a difference of five years in the *Chronological* account; which ariseth from the difference about the year when the *Promise* was made unto *Abraham*; for if it be set at the seventieth year of *Abraham*, then the *Giving* of the *Law* must fall five years in the account of the years of the *World*, before it doth, according to the reckoning of those who set it at the 75 year of *Abraham.* But still the Question will be; How it can possibly

The years after the *Promise.*

be according to both accounts, that there should be just 430 years from the *Promise* to the *Law?* for if there be 430 years from the 70 year of *Abraham* unto the *Law*, then it must necessarily follow, that from the 75 year of *Abraham* to the *Law*, there must be five years short, and so but 425 years. This difficulty is helped by shortening or lengthening the number of years from the *Death* of *Joseph* to the *Birth* of *Moses* (which is one parcel of this *Period*) for that particular is not so expresly determined in the Scripture as all the rest are, but that number is gathered from the casting up of the other parcels which are more expresly found in the Scripture, and what years are short of the 430. are allowed between the *Death* of *Joseph* and the *Birth* of *Moses:* and therefore they that set the Promise at the 70 year of *Abraham* do reckon 59 years for that parcel: and the others that set It at the 75 year of *Abraham* are fain to lengthen out the time from *Josephs* death unto the birth of *Moses* five years more, and so do account It 64 years.

But for the more full determination of the year of the *Promise* where the 430 years to the *Law* do begin, see the following Note.

THE

Here place the Table [*6.]

The years after the *Promise.*

[25]

The Promise.

Some difference there is about the *year* of that *Promise* made to *Abraham*, of *blessing him and all the Nations of the Earth in his seed*: whence the 430 years to the *Law* do begin; and three several Opinions there are about It: for some conceive it was made to *Abraham*

in
- *Ur* (which was his Native Country) *viz.* when the *Lord* called him to go forth and sojourn in a strange Land, and that was when he was about 70 years old.
- *Harran*, when he had dwelt five years there after his coming out of *Ur*, which was about the 75 year of his life.
- *Canaan*, after he had dwelt ten years there, when he was about 85 years old.

I know that the greatest current of *Chronologers* do incline to the second Opinion, *viz.* That the *Promise* was made to *Abraham* in *Harran* when he was called from thence to remove unto *Canaan*, being then about 75 years old: some there are (though nothing so many) for the first; and one I finde and no more (*viz.* learned *Paraus*) for the third.

In this Point I shall crave leave to vary from the most generally received Opinion; for I do indeed believe that the year of the *Promise* (from whence the 430 years of this third *Period* do begin) was about the 70 year of *Abraham*, *viz.* when he was called to remove out of *Ur*, the Land of his Nativity; and consequently about the 2078 year of the *World*, as appeareth by adding the years of the second *Period*, *viz.* 422 years current unto the years of the first *Period*, *viz.* 1656.

The years after the *Promise.*

Now that which inclines me to decline the most common and troden road, and to place the year of the *Promise* five years sooner, *viz.* in the 70 year of *Abraham*, is in brief this: Because the space between the *Promise* and the *Law* (which is 430 years, *Gal.* 3. 17.) is the very time which is called the *Sojourning* of the Children of *Israel*; for 'tis said, *Exod.* 12. 40,41. *The sojourning of the Children of Israel, who dwelt in Egypt, was* 430 *years; and at the end of the* 430 *years, all the hosts of the Lord went out from the Land of Egypt.* Now that *sojourning* (most probably) did begin when *Abraham* himself began to *sojourn* (and the Children of *Israel* may be said to *sojourn* in *Abraham*, as *Levi* is said to pay *Tythes* in him.) For It did not begin when *Jacob* went down into *Egypt*, because from *Jacob's* going down to *Egypt*, unto the *Israelites* departing thence, there was not above half the time of the 430 years, as appears in due place. But when then did *Abraham* begin to *sojourn*, but when he came out of *Ur*, which was his Native Country? And when the *Lord* called him to go out of his Country, then was the *Promise* annexed and added for his encouragement to remove. The brief Narration of his Removing thence with his Father *Terah* (whom it seems he had acquainted with the *Lords Call*) is mentioned in *Genes.* 11. 31. where 'tis said, *He went forth from Ur of the Chaldees to go into Canaan, but coming* (in the way) *to Haran he dwelt there*; or as the word may be translated, he *sojourned* there; for 'tis the same with that in *Exod.* 12. 40. which is rendred *sojourning*. Note by the way, that then he is said to *sojourn* all the time he was in *Harran*, and not onely when he went from thence into *Canaan*. The cause of his staying in *Harran* is not expressed (neither is it very material to know) but possibly his Father *Terah* might through age and infirmity be unable and unwilling to remove any further; and so there he dyed, as it follows *Gen.* 11. 32. Then in the begining of the next Chapter, *Gen.* 12. 1, 2, 3. the cause of his removing with his Father from *Ur* seems to be set down, *viz.* the *Lords Call*, and *Promise* to bless him. And

And in the fourth and fifth Verſes follows his removing from *Haran* (after the death of his Father) towards *Canaan*, which was when *Abraham* was ſeventy five years old: ſo that the *Call* and *Promiſe* mentioned in the firſt, ſecond, and third Verſes, I underſtand to be ſpoken not in reference to his removing from *Haran*, which indeed is mentioned in the fourth and fifth Verſes, but to his firſt removing from *Ur*, mentioned in the thirty third Verſe of the foregoing Chapter; and ſo *Stephen* (who ſpake from the *Holy Ghoſt* whereby he was filled) doth expreſly affirm that the *Call* of *Abraham* to get him out of his Country (which is that in *Geneſ.* 12. 1, 2, 3.) was when he was in *Meſopotamia* (or *Ur*) and before he dwelt in *Charran*, *Acts* 7. 2, 3, 4. (ſee *Beza* in *Acts* 7. 2, and 6.) and it muſt needs be ſo, for *Ur* in *Meſopotamia* was his Country, and not *Charran*; therefore not when he dwelt in *Harran*, as they ſay who make that *Promiſe Gen.* 12. 1, 2, 3. to be when *Abraham* was ſeventy five years old, which indeed is the onely ground of that Opinion. Upon this then that hath been ſpoken, I leave it to conſideration, whether it doth not ſeem more probable that the *Promiſe* was made to *Abraham* in *Ur*, when he was called from thence, and whence he began truly to *ſojourn*, rather then in *Haran* when he was ſeventy five years old.

The years after the *Promiſe.*

Onely here it may be further demanded, How it may appear that *Abraham* was ſeventy years old, when that *Promiſe* was made unto him in *Ur*, becauſe (as it is objected) that is not any where expreſſed? But (for anſwer) I conceive, that may very probably be gathered, by reckoning four hundred and thirty years backward from the *Law*, (for ſo many years we know there were from the *Promiſe* to the *Law*; and ſo the *Holy Ghoſt* ſeems to ſpeak as if the time were exactly ſo much to a very day, *Exodus* 12. 40, 41.) Now from the *Law* backward unto the birth of *Iſaac* there were four hundred years; and ſo *Junius* underſtands the four hundred years mentioned

The years after the *Promise.*

mentioned *Gen.* 15. 13. and by exact Computation (as in the Table at the begining of this third Period may be seen) there will be found just so many years; then from *Isaac*'s birth backward to *Abraham*'s departing out of *Harran* to go towards *Canaan* (which was in the 75 year of *Abraham*, *Gen.* 12. 4.) there were 25 years; so that there want five years to make up the 430 when the *Promise* was given to *Abraham*, and no intimation is found of any Promise before his going from *Harran*, but onely at his going out of *Ur*, his native Country; and therefore either that must be five years before his removing from *Harran*, *viz.* in his 70 year, or else the time from the *Promise* unto the *Law* was not just 430 years, as the Scripture says it was.

As for that Reason which learned *Paræus* alledgeth for his Opinion, That the *Promise* was made to *Abraham* when he was 85 years old, 'tis built meerly upon the critical Notion of the word [διαθήκη] used by the *Apostle*, *Galat.* 3. 17. which (says he) doth not signifie a bare and naked *Promise*, but a *Covenant*, which is a Promise (as he describes it) confirmed by some solemn outward Rite or Ceremony: and three times he gives instance wherein *Abraham* had a *Covenant* made with him, or a *Promise* confirmed unto him: *viz.* The first is that which is mentioned *Gen.* 15. 18. when he was (as *Paræus* says) 85 years old. The second is that in *Gen.* 17. 1, 2, &c. when he was 99 years old. And the third is in *Gen.* 22. 16. when he was 125 years old, as he concludes it.

Now I say that the ground which he builds upon seems (to me) not to be sufficient to bear up the weight of that Opinion; For I suppose 'tis more then can well be concluded from the *Apostle* in that place, that it was his Intention by that word to hold forth a *Covenant* properly taken, or such a kinde of *Promise*: For besides, that it seems a little too curious to put such a difference between a *Promise* and a *Covenant*, which the *Apostle* himself doth not in that place, because in that very seventeenth verse, he doth use the words διαθήκη and ἐπαγγελίαν (which signifie a *Covenant* and a *Promise*)

miſe) promiſcuouſly; for he uſeth the one word in the begining of the verſe, and the other in the latter end of it, in one and the ſame ſenſe: but I ſay, beſides that, the very ſcope of the *Apoſtle* all along in that Chapter doth ſeem to carry it, that he had a reference and reſpect unto that *Promiſe* in *Gen.* 12. 2, 3. as appears by *Gal.* 3. 8. and ſo along to the ſeventeenth verſe. And this I add further, *viz.* That that *Promiſe* of giving the Land of *Canaan* mentioned in *Gen.* 12. 7. and chap. 13. verſ. 15. without any outward ſolemn Rite or Ceremony, is expreſly called by the *Lord* himſelf, his *Covenant*, *Exod.* 6. 4.

The years after the *Promiſe.*

[26]

ABraham removed from *Haran* to *Canaan*, the year wherein his Father *Terah* dyed, *viz.* in the 75 year of *Abraham*, *Gen.* 12. 4. And if *Abraham* was born when his Father *Terah* was 130 years old (as is ſaid before) then the 205 year of *Terah* (wherein he dyed) falls even with the 75 of *Abraham*, wherein he removed to *Canaan*; which was about the year of the *World* 2083. as appears by adding five (the year of his abode in *Haran*) unto the year of the World at his coming to *Haran*, which (as is ſaid) was 2078. or by adding 75 to the year of the World at his Birth. It was alſo the fifth year after the *Promiſe* made unto him in *Ur*, for then (as is ſaid) he was 70 years old: and conſequently it was about 425 years before the *Law* was given, for that was 430 years after the *Promiſe*. 5.

Iſhmael

The years after the *Promise.*

[27]

Ishmael was born when his Father *Abraham* was 86 years old, *Gen.* 16. 16. which seems to be about the year of the *World* 2094. as appears by adding these 86 years of *Abraham* unto the year of the *World* at his birth.

Hence the Birth of *Ishmael* was about the { 16 year after the *Promise* in *Ur.* / 414 year before the *Law.*

He lived 137 years, *Gen.* 25. 17. and was *circumcised* when he was thirteen years old, *Gen.* 17. 25.

In his time these were born, *viz.* *Isaac* 14; *Jacob* 74.

dyed, *viz.* *Arphaxad* 2; *Salah* 32; *Sarah* 51; *Shem* 64; *Abraham* 89; *Eber* 93 — about his year.

He dyed about the year { of the *World* 2231. / after { the *Promise* 153. / the death of *Abraham* 48. / *Jacob* was born 63. } / before the *Law* was given 277. }

[28]

Circumcision was instituted when *Abraham* was 99 years old, and *Ishmael* 13 years old, *Genes.* 17. 24, 25. and about the year of the *World* 2107. and about 29 years after the *Promise* in *Ur*, and about 401 years before the *Law* was given.

Isaac

The years after the *Promise.*

[29]

ISaac was born when his Father *Abraham* was an hundred years old, *Gen.* 21. 5. and about the 2108 year of the *World*, as appears by adding 100 to the year of the *World* at the birth of *Abraham*:

and { after { *Circumcision* was instituted 1
the Birth of *Ishmael*, about 14 years.
the *Promise* in *Ur*, about 30 — as appears
before the *Law* was given, about 400 by adding 25 to the

year of the *Promise* at his Fathers removing from *Haran* (for there were 25 years after) to the 100 year of *Abraham* when *Isaac* was born; becauſe at his remove from *Haran*, he was 75 years old.

He lived 180 years, *Geneſ.* 35. 28. In the time of his life,

these { were born, *viz.* { *Jacob* and *Esau* 60
the twelve ſons of *Jacob*
dyed, *viz.* { *Salah* 18
Sarah 37
Shem 50 y.
Eber 79
Abraham 85
Ishmael 123

about his

[*] He marryed *Rebeccah* when he was fourty years old, *Gen.* 25. 20. which was about the year of the *World* 2148. as appears by the year of the *World* at his Birth, and about ſeventy years after the *Promiſe*, for his Birth was thirty years after It, and his *Marriage* was fourty years after that. He was marryed twenty years before he had a childe, *Gen.* 25. 26. notwithſtanding the *Promiſe* to *Abraham*, that in *Isaac* his *ſeed* ſhould be called.

The years after the *Promise.*

[**] This godly man was blinde about the 136 year of his life (if not before) for his Blindneſs is mentioned in his 137 year, not as then begining, but as having been upon him before, *Gen.* 27. 1. &c. For that ſtory there mentioned concerning his bleſſing of *Jacob*, and of *Jacob*'s fleeing to *Laban* for fear of his brother *Eſau*, was when *Iſaac* was about 137 years old, as may be gathered by the age of *Jacob* at that time, who was then about 77 years old, as is cleared in the Note upon *Jacob*, at this mark [†]. And therefore it ſeems that the time that *Iſaac* was ſo blinde, as not able to ſee and diſcern one perſon from another, was at the leaſt 44 years, for he lived (as is ſaid) 180 years, there being from his 136 to his death, 44 years.

[***] He dyed about the year of the *World* 2288. as appears by adding the years of his life unto the years of the *World* at his Birth: ſo that his Death

was { after the { Birth of { *Jacob* 120 ; *Joſeph* 29 } } Death of { *Salah* 162 ; *Sarah* 143 ; *Shem* 130 ; *Abraham* 105 ; *Eber* 101 ; *Iſhmael* 57 } about 130 years. } *Promiſe* to *Abraham* in *Ur* 210 } before the *Law* was given 220

Jacob

The years after the *Promise.*

[30]

Jacob was born when his Father *Isaac* was sixty years old, *Gen.*25.26. about the year of the *World* 2168. as appears by adding sixty to the year of the *World* at his Fathers birth: 30 60 90

which was { after the { *Promise* in *Ur* / Birth of { *Abraham* / *Ishmael* } } about { 90 / 160 / 74 / 340 } years. / before the *Law* was given }

He lived 147 years, *Gen.* 47. 28. In the time of his life, these dyed, *viz.* { *Abraham* / *Eber* / *Ishmael* / *Isaac* } about his { 15 / 19 / 63 / 120 } year.

[†] He went from his Fathers house to hide himself from the fury of his brother *Esau* (being enraged against him for stealing his Fathers Blessing from him) unto his Uncle *Laban* in *Padan-Aram* or *Haran* (for so the place was named by either of those Names, *Gen.* 27. 43. and 28. 2.) where he did abide twenty years, when he was (as it seems) about 77 years old; which is gathered from *Joseph*'s age, (who was born about fourteen years after that *Jacob* had dwelt with *Laban*, as is cleared in the Note upon *Joseph*'s birth.) Now take but any concurrent years of *Jacob* and *Joseph*, and substract from the years of *Jacob*, both the years of *Joseph*, and also the fourteen years which *Jacob* lived with *Laban* before the Birth of *Joseph*; and the remaining years will shew the age of *Jacob* when he went from his Fathers house to dwell with *Laban*: As for example, *Jacob* was 130 years old at his coming down into *Egypt*, when *Joseph* was about 39 (as is shewn afterward.) Now if those 39 years be substracted from *Jacob*'s 130, the age of *Jacob* will appear to have been about

The years after the *Promise.*

about 91 at the birth of *Joseph*; and then if 14 (the years which *Jacob* lived with *Laban*, after his coming from his Fathers house for fear of *Esau*, before *Joseph* was born) be taken out of those 91, the remaining number, *viz.* 77, shews the year of *Jacob's* age when he went to *Laban*, which was also about the year of the *World* 2245. as appears by adding 77 unto the year of the *World* when *Jacob* was born: It was also after the *Promise* unto *Abraham* in *Ur* about 167 years, and about 263 years before the *Law* was given.

[††] *Jacob married Leah* and *Rachel* after he had been seven years with *Laban*, *Genes.* 29. 20, 21. which was when he was (as it seems by his age when he came to *Laban*) about 84 years old; and therefore his Marriage was about the year of the *World* 2252, and about 174 years after the *Promise*, and about 256 years before the *Law* was given. His marrying of *Rachel* I conceive was about a week after his taking of *Leah* to wife.

[†††] He having been twenty years with *Laban*, went away from him with his Wives and Children, *Gen.* 31. 41. to go to his Father *Isaac* in the Land of *Canaan*, Vers. 18. when he was about 97 years old; which was about the year of the *World* 2265. and about 187 years after the *Promise*; and before the *Law* about 243 years.

The same year also it was that he was named *Israel*, being in his way going from *Laban*, and hearing of the coming of his Brother *Esau* against him, prayed, and wrastling with an *Angel* he prevailed, and thereupon had his Name changed, *Gen.* 32. 27, 28.

[††††] *Jacob* (who was now also called *Israel*) went into *Egypt* with his whole houshold to dwell there, by reason of the *Famine* that was in the Land of *Canaan*, when he was 130 years old, *Gen.* 47. 9. which seems to be about the year of

of the *World* 2298. as appears by adding his 130 years to the year of the *World* at his Birth; and when *Joseph* was about 39 years old, (for he was thirty when he was advanced in *Egypt*, and the seven years of *Plenty* being passed over, two years of the *Famine* were come, *Genes.* 45. 6.) It was also about 220 years after the *Promise* to *Abraham* in *Ur*, and about 210 years before the *Departing* of the *Israelites* out of *Egypt*, and the Giving of the *Law*. For they were not in bondage in *Egypt* all those 430 years mentioned in *Exod.* 12. 40. as the words may seem at the first blush to hold forth, and thereupon some have concluded it so; *Now the sojourning of the Children of Israel, who dwelt in Egypt, was four hundred and thirty years:* (so the words run) which 430 years are not to be referred to their dwelling in *Egypt*, but to their *sojourning*; the begining whereof we must reckon when *Abraham* removed out of *Ur* (his Native Country) going to *Haran*, from whence afterward he went to *Canaan*: from which time he was indeed a *Sojourner*, and so were also the *Israelites* in him, being in his loyns, as well as *Levi* is said to pay *Tythes* in *Abraham*'s loyns, *Heb.* 7. 9. 10. but the proper time that the *Israelites* themselves did sojourn in *Egypt* (*viz.* from *Jacobs* going thither with his whole Family, unto their *Departing* thence under the hand of *Moses*) was but two hundred and ten years (as we account the *Promise* to be made in *Ur*,) or but 215 (according to their account, who place the *Promise* in the 75 year of *Abraham*, being in *Haran*) which number is but the one half of the 430 years, which the *Israelites* are said to have *sojourned*. And this also may plainly appear by considering the Descents from *Jacob* and his sons that came into *Egypt*, till the *Departing* again thence, *ex. gr. Kohath* (one of the sons of *Levi*) was one that went with *Jacob* into *Egypt*, *Genes.* 46. 11. his son *Amram* was born in *Egypt*, and *Amram* was the Father of *Moses*, *Exod.* 6. 20. Now the whole time of *Kohath*'s life was but 133 years, *Exod.* 6. 18. and of *Amram*'s but 137, and *Moses* was but eighty when he led the *Israelites* out of *Egypt*: all which together make but 350 years: but

The years after the *Promise*.

The years after the *Promise.*

but out of them we must subduct not onely the years of *Kohath* before he came into *Egypt*, but also the years of *Amram* which he lived with his Father *Kohath*, yea and the years also which *Moses* lived with his Father *Amram*, which (though we cannot determine certainly how many they were in particular) do evidently shew that it cannot with any possibility be conceived that the *Israelites* did *sojourn* 430 years in *Egypt*: more I might add for this, but 'tis needless.

[*g*] *Jacob* dyed in *Egypt* after he had lived there about seventeen years, and in all his life 147 years, *Gen.* 47. 28. (being *blinde* through age, as his Father had been, *Gen.* 48. 10) so that the time when he dyed seems to be about the 2315 year of the *World*, as appeareth by adding the years of his life unto the year of the *World* at his birth: His Death also

was	after the	Death of	*Abraham*	132
			Eber	128
			Ishmael	84
			Isaac	27
		Birth of *Joseph*	about	56 years.
		Promise in *Ur*		237
	before the *Law* was given			193

[31]

Joseph was born (as it seems) when his Father *Jacob* was about 91 years old, which may be gathered thus; when his Father was 130 years old at his coming into *Egypt*, *Gen.* 47.9. then was *Joseph* about 39 years old, (for he was thirty when he stood first before *Pharaoh* and was advanced, *Genes.* 41. 46. and the seven years of Plenty were past, and two years also of the Famine were come, which together make up 39.) Now if 39 be subducted out of *Jacob*'s 130, there will

will remain 91, which are the years of *Jacob*, when *Joseph* was born: so that his Birth was about the 2259 year of the *World*, as appears by adding 91 to the years of the *World* when *Jacob* was born:

The years after the *Promise*.

90
91
181

and { when his Grandfather *Isaac* was aged about 151 / after the *Promise* to *Abraham* in *Ur* 181 ——
before the { Death of { *Isaac* / *Jacob* } about { 29 / 56 } years.
Law was given 249

He lived 110 years, *Genes.* 50 26.

[*a*] He was *sold* by his Brethren and carryed down into *Egypt* when he was seventeen years old, *Gen.* 37. 2. which was about the year of the World 2276. and when his Father *Jacob* was about 108 years old:

and { after the *Promise* about { 198 / before the *Law* was given { 232 } years.

[*b*] He was cast into *Prison* in *Egypt* upon the false accusation of his adulterous Mistress, when he had been about ten years in *Egypt*, and was about 27 years old; for it seems he was about three years a Prisoner before he was *advanced* (which was when he was thirty years old, *Genes.* 41. 46.) It may probably be gathered thus; He was two years in prison after that *Pharaoh*'s Butler was discharged, *Gen.* 40. 23. with 41. 1. and he had been some space in Prison before the Butler and Baker were committed; for upon the Jaylors experience and observation of *Joseph*, the care and charge of all the Prisoners were committed unto him, before the coming of the two Officers of *Pharaoh* into Prison: so that in probability he might be about three years in the Prison: and if so, then his Commitment was about the year of the *World* 2286.

He

The years after the *Promise.*

[*c*] He was *advanced* in *Egypt* (having been there about thirteen years) when he was thirty years old, *Gen.* 41. 46. which was about the year of the *World* 2289. and after the *Promise* about 211 years, and when his Father *Jacob* was about 120 years old, and about a year after the Death of his Grandfather *Isaac*, and before the *Law* about 219 years.

[*d*] The great *Famine* in *Egypt*, which continued seven years, began when *Joseph* was about 37 years old; for he was 30 years old when he was advanced, from which time the seven years of *Plenty* followed, at the end whereof the *Famine* began, he must therefore be 37 years old, which was about the 2296 year of the *World.*

[*e*] He *dyed* about the year of the *World* 2369. as appears by adding 110 (the years that he lived) unto the year of the *World* at his Birth, and about 291 years after the *Promise*, and 139 years before the *Law* was given; and about 54 years after the Death of his Father *Jacob*; so that the time that he lived in *Egypt* in all was about 93 years, (for he was but seventeen years old when he was brought thither) of which 93 years, he was about thirteen years a servant and in thraldom, and about eighty years he lived in honor, which was above six times over the years of his servitude.

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[32]

Aaron (the son of *Amram* of the *Tribe* of *Levi*, and the brother of *Moses*) was born about the year of the *World* 2425. as may be gathered by the year of the *World* at the birth of *Moses* (which follows immediately) for *Aaron* was three years elder then he, *Exod.* 7. 7. His birth then was after the *Promise* about 347 years, and before the Law 83 years.

He

He *lived* 123 years, *Numb.* 33.38, 39. and was the first *High-Priest*, being solemnly ordained and consecrated thereunto in the Wilderness presently after the *Law* was given, which was in that very year wherein the *Israelites* came out of *Egypt*; and therefore he continued that Office of the *High-Priesthood* about the space of fourty years, *viz.* all the time of the *Israelites* being in the Wilderness, excepting onely some few months. The years after the *Promise*.

He *dyed* in the fourtieth year after the *Coming* of the *Israelites* out of *Egypt*, and about six months before the death of *Moses*, for he dyed in the fifth month, *Numb.* 33. 38. and *Moses* lived to the eleventh month of that year, *Deut.* 1. 3. His death was about the year of the *World* 2548. as appeareth by adding the years that he lived unto the year of the World at his Birth.

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[33]

Moses (the son of *Amram*, and Brother of *Aaron*) was born eighty years before the *Israelites* came out of *Egypt*, and the *Giving* of the *Law*; for so old he was at that time, *Exod.* 7. 7. and consequently about 350 years after the *Promise* (there being 430 years from the *Promise* to the *Law*, out of which 80 being subducted, there must be 350 before) and about the year of the *World* 2428. as appears by adding 350 to the year of the *World*, when the *Promise* was given to *Abraham* in *Ur*. Or we may account the years after the *Promise* when *Moses* was born, by adding the years between *Joseph*'s birth and the birth of *Moses* unto the year of the *Promise* when *Joseph* was born: Now the space between the birth of the one and the other was about 169 years (for there was 110 years that *Joseph* lived, and fifty nine years after the death of *Joseph* to the birth of *Moses*, which together make up one hundred sixty nine) as for

181
169
350

The years after the *Promise.*

an 110 years of those 169, we have them plainly expressed in the time that *Joseph* lived, *Gen.* 50. 26. but the greatest Question is about the finding out of the other moyety, *viz.* the 59 to make up the 169. but the number of years from the Death of *Joseph* to the Birth of *Moses* will easily be found out, first by deducting the years after the *Promise*, when *Joseph* dyed, from the 430 years which were from the *Promise* to the *Law*; and then secondly by deducting of 80 years (*viz.* the years of *Moses* at the *Law*) out of that which remains in the former deduction; and that which remaineth in this second deduction, is the sum, *viz.* thus; the years after the *Promise* at *Joseph's* death (as is said before) were 291, which deducted from 430, the remnant is 139, out of which again deduct 80, and the remnant now left, which is 59, is the number of the years from the death of *Joseph* unto the birth of *Moses*.

When he was about fourty years old, he fled out of *Egypt* for fear of *Pharaoh*, and went to *Midian*, where he marryed his wife and lived fourty years, at the end whereof (being about eighty years old) he was called by the *Lord* (who appeared unto him in a flaming Bush) to go and speak unto *Pharaoh* about letting the people of *Israel* go out of *Egypt*, *Acts* 7. 23, 30, &c. with *Exod.* 7. 7. In which year, *viz.* his eightieth year, he was a means of the *Israelites Departing* out of *Egypt*, which was about the year of the *World* 2508, and about 430 years after the *Promise*, (taking the last year as being onely current) or 429 years compleat, to the *Departing* out of *Egypt*, or giving of the *Law*, *Galat.* 3. 17. and as may appear by adding of 80 (or 79 compleat) years to the years of the *Promise* when *Moses* was born.

350
80
430
or
429 *years compleat.*

He lived 120 years, *viz.* about fourty years after the *Departing* out of *Egypt* and *Giving* of the *Law*, *Deuter.* 34 7. so that his Death was about the year of the *World* 2548. as appeareth by adding of 40 to the year of the *World* at the *Departing* of the *Israelites* out of *Egypt*, which was the eightieth year of *Moses*.

Here

Here endeth the third *Period, viz.* at the *Giving* of the *Law*, which was on the very same year wherein the *Israelites* came out of *Egypt*; for the *Law* was given upon *Mount Sinai* in the Wilderness, about three months after they were gone forth out of the Land of *Egypt*, *Exodus* 19. 1. The years after the *Promise.*

The number of the years in this *Period* being 430 current, or 429 compleat, and added to the years of the *World* at the end of the former *Period*, will shew the years of the *World* at the end of this *Period* to be about 2508 current, or 2507 compleat, which last account we must rather follow here in summing up the years of the *World*, because the year wherein the *Law* was given, being the Begining of the next or Fourth *Period*, is to be reckoned as the first thereof: But of that more in the next Note.

The Years of the World hitherto,

2078
430
2508 current.
or
2507 compleat.

A TABLE shewing how many years there were between any of the most remarkable things in the Third Period, *viz.*

From the PROMISE unto the LAW.

The use of this Table may easily be understood by the direction given in the like Table at the end of the First Period.

	From the *Promise*	From the birth of *Ishmael*	From Circumcision	From *Isaac*'s birth	From *Jacob*'s birth	From *Abraham*'s death	From *Joseph*'s birth	From the *Israelites* going down into *Egypt*	From the birth of *Moses*
To the birth of *Ishmael*	16								
To Circumcision	29	13	1						
To *Isaac*'s birth	30	14	1	60					
To *Jacob*'s birth	90	74	61	60	15				
To *Abraham*'s death	105	89	76	75	15	76			
To *Joseph*'s birth	181	165	152	151	91	76			
To *Israel*'s going down into *Egypt*	220	204	191	190	130	115	39		
To the birth of *Moses*	350	334	321	320	260	245	169	130	
To the Departing out of *Egypt* / Giving of the *Law*	430	414	401	400	340	325	249	210	80

The years after the *Law.*

The IV. Period.

The *Fourth Period* (which is the space of time from the *Giving* of the *Law*, unto the Begining of the *Building* of the *Temple*) doth contain 480 years current, or 479 compleat; for 'tis said in 1 *King.* 6. 1. *In the four hundred and eightieth year after the Children of Israel were come out of the Land of Egypt, and in the fourth year of Solomons reign over Israel, in the month Zif, which is the second month, he began to build the House of the Lord.* So that the *Beginning* of the *Temple* being *in* the 480 year, and but in the begining of the year too, *viz.* in the second month, we can reckon but 479 compleat years for this *Period*; and the year of the Begining of the *Temple* is to be accounted as the first year of the next *Period* following, *viz.* the Fifth.

Now the number of the years of this *Period* is gathered thus:

viz. From	The *Coming* out of *Egypt*, or *Giving* of the *Law*, unto the time that *Joshua* did govern	40 y.
	Joshua, until *Othniel* the first *Judg*	17
	Othniel, until *Samuel* was about	339
	Samuel, unto *David*'s reign, about	40
	David, unto the fourth year of *Solomon*, when the *Temple* was begun,	44
		480.

The which Parcels are shewn and cleared in the Notes following.

The

Here place the Table with the mark [* 7.]

The years after the *Law*.

[34]

THe *coming* of the *Israelites* out of *Egypt*, and *Giving* of the *Law* on Mount *Sinai*, were both in the same year, and not much above two months difference, that being about the middle of the first month, *Exod.* 12. 1. to the seventh Verse, and this in the third month after, *Exod.* 19. 1. and in the eightieth year of *Moses*, for then it was that he was sent unto *Pharaoh* to let the Children of *Israel* go, *Exod.* 7. 7. and he was fourty years after that in the Wilderness with the *Israelites*, where he dyed being 120 years old, *Deuter.* 34. 7. and therefore the *Coming* out of *Egypt*, and the *Giving* of the *Law*, seem to have been about the year of the *World* 2508. as appears by adding the 430 years (from the *Promise* to the *Law*) unto the year of the *World* at the *Promise* to *Abraham* in *Ur*, which was (as is shewn before) 2078. So that the year of the *Coming* out of *Egypt*, and *Giving* the *Law*,

was after the Death of { *Abraham* 325, *Isaac* 220, *Jacob* 193, *Joseph* 139 } about years.

In this year also it was that the *Amalekites* did assault the *Children* of *Israel* after they were come out of *Egypt*; and indeed it seems to have been within a month or six weeks after, for it was before the *Law* was given; the Assault being when they were at *Rephidim*, *Exod.* 17. 8. whereas the *Law* was given when they came to *Sinai*, which was after their removeal from *Rephidim*, *Exod.* 19. 1, 2. and *Num.* 33. 15. For which unkinde Fact of the *Amalekites* the *Lord* did threaten to put out the name and remembrance of them from under Heaven, *Exod.* 17. 14. The which was afterward accomplished (so mindful is the *Lord* of his *Threatenings* as well as of his *Promises*) in the time of King *Saul*, 1 *Sam.* 15.

15. 1, 2, 3. about 450 years after; as may appear by comparing the times together, and as may be seen in the Table.

The years after the *Law.*

[35]

THe *Tabernacle* was *set up* in the Wilderneſs in the ſecond year after the *Iſraelites* came out of *Egypt*, and about the begining of that year, *Exod.* 40. 17. All things belonging thereunto being made ready and prepared in the firſt year, *viz.* within the compaſs of three quarters of a year or thereabouts. After It was firſt ſet up in *Sinai*, It abode not altogether two months, before it was taken down again and removed to *Paran*, *Numb.* 10. 11. The Church in the Wilderneſs of this *World* is in an unſettled and non-abiding condition.

In that ſecond year alſo it was that *Moſes* ſent the twelve *Spies* to ſearch the Land of *Canaan*; for it was from the Wilderneſs of *Paran*, *Numb.* 12. 16. and 13. 2, 3. and *Joſh.* 14. 7, 10.

[36]

Joſhua began to govern the *Iſraelites* immediately after the death of *Moſes*, *Joſh.* 1. 1. which was about fourty years after the *Coming* of the Children of *Iſrael* out of *Egypt*, and the *Law*; for *Moſes* made his *rehearſal Sermon* to them in the *Plains* of *Moab* in the eleventh month of the fourtieth year, *Deut.* 1. 3. and then a little after that dyed, (having firſt viewed the Land of *Canaan* from Mount *Nebo*) and was buryed in a valley in the Land of *Moab*, *Deut.* 34. 1. to Verſ. 7. And therefore the time when *Joſhua* entred upon his Office of *Government* was about the year of the *World* 2548. as

40

The years after the *Law.*

as appears by adding 40 to the year of the *World* at the *Israelites Coming* out of *Egypt*, and about 440 years before the *Temple* was begun.

He *lived* 110 years, *Josh.* 24. 29. and therefore his Death seemeth to have been about the year of the *World* 2563. upon supposition that the time of his Government was about seventeen years; though the *Jews* and some others that follow them think it was 27 or 28 years.

As for the time of his *Government*, though it be no where expressed, yet it is to be gathered, by summing up the years of all the particulars in this *Period* which are expresly mentioned, and then the years that are wanting to make up the sum of 480 are the years of *Joshua*'s Government.

As thus;

Moses governed the *Israelites* in the Wilderness	40
Joshua governed after *Moses.*	
Othniel and the other *Judges* unto *Samuel*,	339
Samuel and *Saul*, their Government together,	40
David reigned	40
Solomon began to build the *Temple* in his	4
	463.

The which sum being short of 480 by 17, those 17 are to be added for the time of *Joshua*'s *Government.*

In the first year of *Joshua*'s Government did the Children of *Israel enter* into the Land of *Canaan*, according to the *Promise* which the *Lord* had made unto *Abraham* about 430 years before, *Genes.* 12. 7. and 13. 15. and 15. 16. *viz.* in the foresaid year of the *World* 2546. on the tenth day of the first month called *Abib* or *Nisan*, *Josh.* 4. 19. which was the same month wherein they came out of *Egypt*, and within a very few days also; for upon the tenth day of the first month they were to take up a Lamb for the *Passover*, which was to be eaten upon the fourteenth day at *Even*, and in the night following they went forth out of *Egypt*, *Exod.* 12. 2, 3, 29, 30, 31.

The

The years after the *Law.*

[37]

THe *Diviſion* of the Land of *Canaan* was about the ſeventh year after the Children of *Iſrael* did enter into It; for five or ſix years (as it ſeems) were ſpent in ſubduing of it, and then in the year after it was divided; for it was about the 45 year after the *Spies* were ſent by *Moſes*, *Joſh.* 14. 7. to Verſ. 11. therefore the *Diviſion* of the Land was about the year of the *World* 2555. as appears by adding 46 to the year of the *World* at their Coming out of *Egypt*.

[38]

THe *Judges* (as is generally apprehended) do begin their account immediately after the Death of *Joſhua*, which was about the year of the World 2565, as is ſaid before in the Notes upon *Joſhua*, and about 422 years before the begining of the *Temple*. And the time of the Government by *Judges*, from *Othniel* (who was the firſt of them) unto the begining of *Samuel*'s Government (who was the laſt *Judg*) was about 339 years, as may appear by computing of the years of the Government of each of them.

But here comes an Objection from *Acts* 13. 19, 20. which is a matter of ſome exerciſe in this Point of *Chronology* now in hand, *viz.* about the years and time of the *Judges*: the words of the Apoſtle in that place are theſe; [*And when he had deſtroyed ſeven Nations in the Land of Canaan, he divided to them their Land by lot. And after that, he gave unto them Judges about the ſpace of four hundred and fifty years, until Samuel the Prophet.*] Now there is a wide difference between 339 (which is the time of the *Judges* according to the ordinary computation) and 450 (as the Apoſtle expreſſeth it here in this place) this latter account exceeding the other about 111 years. But that there could not be 450 years

The years after the *Law*.

from the *Division of the Land of Canaan by lot, &c.* (which was about 47 years after the *Israelites* came out of *Egypt*) unto *Samuel* the Prophet (as the Apostles words do seem to hold forth) appeareth from hence, *viz.* because the whole space from the *Coming* out of *Egypt* to the building of the *Temple* was but 480 years, 1 *Kings* 6. 1. Now if on the one side, we substract from those 480 years, both the 47 years which were before the *Division* of the Land by lot, and likewise the 83 years which were compleat after the Begining of *Samuel's* Government, unto the *Temple*, which together make 130 years, there will be found but about 320 years to be allowed for that space which *Paul* speaks of. Or if on the other side, the said 130 years (which were before and after that space which the *Apostle* speaks of) be added unto the said 450, then the sum of the years, from the *Coming* out of *Egypt* to the *Temple*, will amount to 580, which is just an 100 years more then is set down in that place mentioned, *viz.* 1 *Kings* 6. 1.

Divers things are said by divers men about the *Apostle's* words: amongst which these three seem to be the most special, against which I deny not but there may be Objections made; I shall briefly propound them, leaving the Reader to his own choyce, or his liberty to finde out yet a better solution.

First, Some say that there is an error and mistake (not in *Paul*, who spake by the *Holy Ghost*, but) in the *Amanuensis* or *Scribe*, writing one word for another, *viz.* τεσσαρακοσίοις for τριακοσίοις, *i. e.* 400 for 300. the words being so near might easily admit of such a mistake; (thus *Luther*, *Beza*, *Funcius*, and *Lansberg*:) and if so, then the 350 years will exactly agree with the other 130, to make up those 480 years.

But this others are not satisfied withall; partly in regard that all the *Greek Copies*, both Manuscript and Printed (one onely excepted) as *Beza* himself acknowledgeth, do agree in the word τεσσαρακοσίοις, which signifies 400. And partly also in regard that it may be of dangerous consequence to open a gap

gap for the questioning of other places of Scripture, as well as this. Therefore,

The years after the *Law*.

Secondly, It is said that the 450 years spoken of by the *Apostle*, are not to be understood of the time of the *Judges* from the *Division* of the Land (as the words seem to imply in the ordinary reading) but of the time before, *viz.* from the *Promise* made to *Abraham* of giving him a son by *Sarah* (which was a year before *Isaac* was born) unto the *Division* of the Land of *Canaan*; and so there were 448 years, which are within two years of the number expressed by the *Apostle*; and the defect of those two years is helped by the particle [ὡς] which signifies [*as it were*] or [*about*] such a time. Now those 448 years are gathered thus, *viz.* 400 years from the birth of *Isaac* to the *Law*, and one year before that, when the Promise was made that *Sarah* should bring forth a son; and then from the *Law* to the *Division* of the Land there were about 47 years; which together do make up the sum of 448 years. And if it be questioned, How it can be made to appear that the *Apostle*'s speech is to be understood of the years *before* the *Division* of the Land, and not *after* it? They answer it by a little varying of the Pointing of the words, not making a full Point at the end of the 19 Verse (as is usually done) but they read the words thus; *When he had destroyed seven Nations, &c. he divided their Land to them by lot, as it were about the space of four hundred and fifty years. And after these things he gave them Judges, until Samuel the Prophet.* (Thus *Junius*, *Vulgat. Edit.* and *Sanctius* read the words.) And so those 450 years may seem to be spoken with reference to the things going before the time of the *Judges*: and the learned *Voetius* also in his *Insolubilibus Script.* approves of this Interpretation.

Yet this Answer, or way of resolving the difficulty, is not without exception; For it seems to make a nose of wax of the *Scripture*, causing it to speak according to mens fansie, by altering the Points, and transplacing the words.

Thirdly, Therefore others do grant, not onely that those 450 years were spoken by *Paul*, and not written by the error

The years after the *Law.*

of the *Scribe, viz.* 450 in ſtead of 350. but alſo that he ſpeaks of the time of the *Judges* after the *Diviſion* of the *Land*, and not of the time before: But they conceive that he did ſpeak according to the *vulgar* and common account among the *Jews*, who did make the number of the years, from the *Coming* out of *Egypt* to the *Temple*, more by about 112 then is expreſſed in 1 *Kings* 6. 1. (as may appear by *Joſephus*, who, in the ſeventh Book of his *Antiquities*, and ſecond Chapter, doth ſet down 592 years, from the one unto the other) the which enlargement did ariſe (as is conceived) from their computing of the years of the *Oppreſſions* of *Iſrael* between the time of the *Judges*, as diſtinct from the years which are given to each particular *Judg*: and by adding the ſum of both together (*viz.* of the years under the *Oppreſſions*, and alſo of the *Judges*) we ſhall finde them to make up the juſt ſum of 450 years; which will appear thus:

The *Oppreſſions* of the *Iſraelites, viz.* under	*Cuſhan*	8	
	Eglon	18	
	Jabin	20	
	Midian	7	years.
	the *Philiſt.* and *Ammon.*	18	
	the *Philiſtins* again	40	
		111.	

The years of the *Judges*, *viz.* of	*Othniel*	40		
	Ehud	80		
	Deborah	40		
	Gideon	40		
	Abimelech	3		
	Thola	23		
	Jair	22		
	Jeptha	6		
	Ibzan	7		
	Elon	10		
	Abdon	8		
	Sampſon	20	111	
	Eli	40	339	
		339.	450.	Where-

Whereas in very deed the years of the *Oppreſſions* (though mentioned as diſtinct) muſt be included in the years that are reckoned to the *Judges*: for otherwiſe the time from the *Coming* out of *Egypt* to the *building* of the *Temple*, muſt be not 480 years, as it is expreſly ſaid in 1 *Kings* 6. 1. but more by 111. and ſo amount to about the ſum that *Joſephus* ſets down: but which of the two we ſhould rather believe, I ſuppoſe needeth not to be queſtioned. The years after the *Law*.

But the *Apoſtle*, ſpeaking according to the ordinary account generally received by the people (not intending any exactneſs in the matter of *Chronology*, or to raiſe up any controverſie thereabout, having other matters of greater concernment to ſpeak unto them of) was willing to let it paſs (onely putting in an *As it were*) accordingly as it had done amongſt them. There is, I confeſs, another Opinion, *viz.* of *Codomons* (mentioned by our learned and judicious Knight Sir *W. R. lib.* 2. *cap* 13. 9. 8.) but this latter now mentioned being the moſt probable to me that I have met withall, I ſhall forbear to make mention of any more.

OTHNIEL.

ALthough I cannot conceive that *Othniel* did begin to govern the *Iſraelites* immediately after the death of *Joſhua*, for there was a time when there was no *King* or *Governor* in *Iſrael* (and indeed it is not improbable but thoſe things which are mentioned in the five laſt Chapters of the Book of the *Judges*, might fall out not many years after the Death of *Joſhua*, and of thoſe *Elders*, who had ſeen all the great works of the *Lord* that he did for *Iſrael*, for *Phinehas* was then *High-Prieſt*, *Judg.* 20. 28.) whereupon they might fall to *Idolatry*, and ſo for that cauſe they were *ſold* into the hand of *Chuſhan-riſhathaim* King of *Meſopotamia* eight years, *Judg.* 2. 7, 11, 12. and Chap. 3. 7, 8. All which was before *Othniel* did *judg* *The firſt Oppreſſion of Iſrael.*

The years after the *Law.*

judg Israel; for it is said, the *Lord* did, upon the *Oppression* of *Israel*, raise him up to be a *Deliverer* to the Children of *Israel*, *Judg.* 3. 9, 10. *Yet* Vers. 11. those fourty years (it being said, *the Land had rest fourty years*) are to be reckoned as from the Death of *Joshua*; because otherwise we must exceed the number of the years mentioned in 1 *Kings* 6. 1. And let it be further *noted* and remembred, that as *Othniel* did not *judg Israel* all the fourty years together, mentioned *Judg.* 3. 11. so neither are we to conceive that the *Land had rest* fourty years after *Othniel*, but until the end of the fourtieth year (after the Death of *Joshua*) and in like manner we are to understand those other places; as in *Judg.* 3. 30. of eighty years, *viz.* from the end of the former fourty years; and so Chap. 5. 31. and 8. 28. as *Junius* and *Tremelius* read the phrase, [*usque ad*] even *until* the eightieth year, or such or such a year. Now if we account the time of *Othniel*'s Government as immediately following the Death of *Joshua*, we must reckon the begining of the fourtieth year allowed unto *Othniel*, to be about 57 years after the *Law*, there having been fourty years before *Joshua* did govern the people, unto which we must add *Joshua*'s seventeen years; and about the year of the *World* 2565. as appears by adding 57 to the year of the World at the *Giving* of the *Law.*

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17
57

[39]

EHUD.

AFter the death of *Othniel*, which seems to have been about fourty years after the death of *Joshua*, and about 97 years after the *Giving* of the *Law*, as appears by adding the fourty years assigned unto *Othniel*, unto the foregoing 57 years, the *Israelites* did *evil* again; whereupon *Eglon* the

57
40
97

the King of *Moab* (with the Assistance of *Ammon* and *Amaleck*) made war against them, and brought them under for the space of eighteen years, *Judg.* 3. 13, 14. which was the second *Oppression* of *Israel* in the time of the *Judges*; which we may account to begin about the year of the *World* 2605. by adding the fourty years ascribed unto *Othniel* unto the year of the *World* at the begining of his fourty years. At length the *Lord* raised up *Ehud* to deliver *Israel* out of the hand of *Eglon*, whom he slew with a dagger: whereupon gathering the *Israelites* together, they killed about ten thousand of the *Moabites*, which had come and dwelt in the Land of *Israel*; whereupon the Land had *rest* eighty years, or until the eightieth year (*viz.* after the death of *Othniel*) *Judg.* 3. 15. to 31. from whose death (*viz. Othniel's*) we are to begin the account of these eighty years, which are given to the *Government* of *Ehud*; the begining of which years seem to have been about 383 years before the Foundation of the *Temple*.

The years after the *Law*.

The second Oppression.

In these times, and about the days of *Ehud*, or very little after (as it is conceived) was the story of *Ruth*, and the things there mentioned, transacted; for *Boaz* (who marryed *Ruth*) was the son of *Rahab* (who received and hid the *Spies* sent by *Joshua*) *Matth.* 1. 5. and although he might possibly be aged when he marryed her, as suppose 120 years old (which was a great age for those times) yet it might fall within the compass of these eighty years, for the end of them was about 137 years after *Joshua's entering* into the Land of *Canaan*; for besides the seventeen years allowed to the *Government* of *Joshua*, and thence fourty more to the end of *Othniel's*; to which the eighty years of *Ehud* being added, together will arise unto 137.

Within the compass also of these 80 years, we are to place *Shamgar*, who slew 600 of the *Philistins* with an Ox-goad; for though he is not named a *Judg*, yet he did help to *deliver Israel*, *Judg.* 3. 31. and that he was not numbered in the Catalogue of the *Judges*, appears plainly by the Scriptures reckoning

The years after the *Law.*

ing of *Deborah* to be the next after *Ehud*: see *Judg.* 4.1,4. and yet he was a man of special note and renown in his time, *Judg.* 5. 6.

[40]

DEBORAH.

TOwards the latter end of those foregoing eighty years mentioned *Judg.* 3. 30. in the time that the Land had *Rest*, the *Israelites* did evil again in the sight of the *Lord*, especially when *Ehud* was dead: whereupon they were sold into the hand of *Jabin* King of *Canaan* (the *Captain* of whose Host was *Sisera*) and were mightily *Oppressed* twenty years, *Judg.* 4. 1, 2, 3. upon which Occasion *Deborah* the *Propheteſs* was raised up to *judg Israel*, who by the help of *Barak* subdued the *Canaanites*; and so the Land had *Rest* fourty years, or until the fourtieth year after the former eighty years, *Judg.* 5. 31. The begining of which fourty years allotted to her (though we are not to imagine that she *judged Israel* all that time) seems to have been about the year of the *World* 2685. as appears by adding those eighty years of *Ehud* to the year of the *World* when they began; and after the *Coming* out of *Egypt*, and *Giving* of the *Law*, about 177. as appears also by the same account: and consequently about 303 years before the Foundations of the *Temple* were layd.

The third Oppression.

97
80
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GIDEON

[41]

GIDEON.

The years after the *Law.*

BEfore thoſe former fourty years of *Deborah* were (as it ſeems) expired, the Children of *Iſrael* did evil again in the ſight of the *Lord*, and thereupon they were delivered into the hands of the *Midianites*, who did *oppreſs* and impoveriſh them the ſpace of ſeven years, *Judg.* 6. 1. to 7. Then *Gideon*, being extraordinarily raiſed up, was an Inſtrument of ſubduing *Midian*, and delivering of *Iſrael*; and ſo the Land was in quietneſs fourty years, or until the fourtieth year after the former fourty years of *Deborah*, *Judg.* 8. 28. *The fourth Oppreſſion.*

The Begining of theſe fourty years of *Gideon* ſeems to have been about the 217 year after the *Coming* out of *Egypt*, and the *Giving* of the *Law*, as appears by adding the fourty years of *Deborah* unto the years after the *Law* at the begining of them; and about the year of the *World* 2725. and about 263 before the *Temple* was begun.

177
40
217

[42]

ABimelech, a baſe born ſon of *Gideon*, after his Fathers death, prevailed with the men of *Shechem* to make him their *King*; who obtaining ſome power, murdered about ſeventy ſons of *Gideon*: but reigning three years, he and the *Shechemites* fell to diſcord, the one ſide ſpoyling and killing the other, at length himſelf had his death's wound by the hand of a woman who brake his skull with a piece of milſtone, *Judg.* 9. The Begining of his Government ſeems to be about 257 years after the *Coming* out of *Egypt* and *Giving* of the *Law*; as appears by adding fourty years to the years after the *Law* at the begining of *Gideon*'s Government; and, upon the ſame ground, about the year of the *World* 2765. and before the building of the *Temple* about 223 years.

217
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257

The years after the *Law*.

[43]

TOLA.

257
3
260

AFter *Abimelech* arose *Tola*, who judged *Israel* 23 years, *Judg.* 10. 1, 2. His begining seems to have been about 260 years after the *Coming* out of *Egypt* and the *Giving* of the *Law*, as appears by adding three years to the years after the *Law* at *Abimelech*, and about the 2768 year of the *World*, and about 220 years before the begining of the *Temple*.

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[44]

260
23
283

JAir judged *Israel* (next after *Tola*) 22 years, *Judg.* 10 3. his first year seems to have been about the 283 year after the *Coming* out of *Egypt*, as appears by adding the 23 years of *Tola* unto the years after the *Law* at the begining of his *Government*; and about the 2791 year of the *World*; and before the Building of the *Temple* about 179 years. It is probable that in the time of these 22 years of *Jair*, the *Philistins* and *Ammonites Oppressed Israel* eighteen years, *Judg.* 10. 6. to Vers. 10. So that it seems He was a *Judg*, and not a *Deliverer* of *Israel*.

The fifth Oppression.

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[45]

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22
305

JEpthah the son of *Gilead*, *Judg.* 11. 1. was called to be the *Captain* of *Israel* to fight for them against the *Philistins* and *Ammonites*, under whom the *Israelites* had been *Oppressed* eighteen years, *Judg.* 10. 8. about the 305 year after the *Coming* out of *Egypt* and the *Giving* of the *Law*, as

as appears by adding the 22 years of *Jair* to the year after the *Law* at the begining of them; and about the 2813 year of the *World*, and about 175 years before the *Temple*. The years after the *Law*.

Whereas *Jepthah*, in his expoſtulation with the King of the *Ammonites* about the Land of *Gilead*, which was alſo called the Land of the *Amorites*, pleaded 300 years *poſſeſſion*; we are not to underſtand that expreſſion exactly, but near upon or towards 300 years, for there might be above thirty years ſhort of it; becauſe the *Iſraelites* took it from *Sihon* about 39 years after their Coming out of *Egypt*, or 38 years after they came from *Kadeſh-Barnea*, *Deuteron.* 2. 14, 24, 25, 26. where they were about the ſecond year after they came from *Egypt*. Indeed, I confeſs, in another reſpect it might be juſtly pleaded, that they had the right of the poſſeſſion of it full 300 years, *viz.* in regard that *Sihon* (from whom they took it, and ſo had his *Tenure* of it) had taken it before from the *Amorites*, *Numb.* 21. 26. *Jepthah judged Iſrael* ſix years, *Judg.* 12. 7.

[46]

IBzan, after *Jepthah*, judged *Iſrael* ſeven years; *Judg.* 12. 8, 9. the Begining of his *Government* ſeems to have been about the 311 year after the *Coming* out of *Egypt* and *Giving* of the *Law*, as appears by adding the ſix years of *Jepthah* to the years after the *Law* at the begining of his *Government*; and about the 2819 year of the *World*, and about 169 years before the begining of the *Temple*.

305
6
311

[47]

ELon, after *Ibzan*, judged *Iſrael* ten years, *Judg.* 12. 11. the begining of which years ſeems to have been about the 318 year after the *Coming* out of *Egypt* and *Giving* of

311
7
318

The years after the *Law.*

the *Law*, as appears by adding the seven years of *Ibzan* to the years after the *Law* at the begining of his *Government*; and about the 2826 year of the *World*; and also about 162 years before the Foundation of the *Temple* was layd.

[48]

318
10
328

Abdon, after *Elon*, judged *Israel* eight years, *Judg.* 12. 13, 14. the begining of his *Government* seems to have been about the 328 year after the *Coming* out of *Egypt* and *Giving* of the *Law*, as appears by adding the ten years of *Elon* to the years after the *Law* at the begining of his *Government*; and about the year of the *World* 2836. and before the Begining of the *Temple* about 152 years.

[49]

328
8
336

Sampson, after *Abdon*, judged *Israel* twenty years, *Judg.* 15. 20. and 16. 31. Indeed learned *Masius* (in his Notes upon *Joshua*, Cap. 24. 31.) thinks that the twenty years ascribed to *Sampson*, were part of the fourty years of *Eli*, and that *Sampson* did not govern or rule; yet seeing the *Scripture* says so expresly in two places, that he *judged Israel*, and so many years too, I know not why we should determine the contrary. His twenty years seem to begin about the 336 year after the *Coming* out of *Egypt* and Giving of the *Law*, as appears by adding the eight years of *Abdon* to the years after the *Law* at the begining of his *Government*; and about the year of the *World* 2844. and before the begining of the *Temple* about 144 years.

The sixth Oppression.

Note; That the *Oppression* of *Israel* by the *Philistins* fourty years, mentioned *Judg.* 13. 1. seems to have begun before the

the begining of *Sampſons* twenty years: And although he vexed and ſpoyled the *Philiſtins* very much, yet he did not fully deliver *Iſrael* out of their hands, but was himſelf delivered into their hands, and dyed being their *Priſoner*: the other part of the fourty years therefore muſt be in the former part of *Eli*'s *Government*. The years after the *Law*.

[50]

Eli judged *Iſrael* fourty years, 1 *Sam.* 4. 18. the Begining whereof ſeems to have been about the 356 year after the *Coming* out of *Egypt* and *Giving* of the *Law*, as appears by adding the twenty years of *Samſon* to the year after the *Law* when he began to *judg Iſrael*; and about the year of the *World* 2864. and before the Begining of the *Temple* about 124 years.

336
20
356

[51]

Samuel and *Saul* (who was the firſt King that was anointed over all *Iſrael*) governed between them both about fourty years, *Acts* 13. 20, 21. I joyn them together (though *Samuel* was before *Saul*) becauſe the years of the *Government* of either of them are not diſtinctly and particularly expreſſed, but onely the whole *ſum* of the years of the *Government* of both of them is mentioned in the general.

How long *Samuel* did govern before *Saul* was anointed King, is not certainly to be determined, nor how many of thoſe fourty years were taken up by his Reign; though many gueſſes and conjectures are given about the ſame: yet it ſeems moſt probable that the greater part of thoſe years was taken up by *Samuel*'s Government (and therefore *Saul* could not reign

The years after the *Law.*

reign 32 years, as *Paludanus* conceives.) For first, *Samuel* was grown aged and gray-headed when *Saul* was made King, 1 *Sam.* 12. 1, 2. having governed the people from his young time. Secondly, *Saul* himself was well in years when he was anointed, having three or four sons that were men grown, 1 *Chron.* 8. 33. *viz. Jonathan*, *Malchishua*, *Abinadab*, and *Eshbaal* or *Ishbosheth* (who was fourty years old at his Fathers death, being then set up to reign in opposition to *David*, 2 *Sam.* 2. 10.) whereby in probability he must be above fifty years old when he was anointed King; and yet not much above sixty he seems to have been when he was slain, in that he was so able both for travel and war to the very last. And thirdly, because it is very probable that *David* was upwards of 20 years old when he was anointed to be King in the stead of *Saul* (for he had encountered with a Bear and Lyon before;) Mr. *Ainsworth* thinks he might be about 23. Now it is most likely that he was anointed by *Samuel* not long after that *Saul* was established in the Kingdom, possibly it might be about the third year of *Saul*'s reign; for when he had reigned two years, he strengthened himself with a constant Guard, 1 *Sam.* 13. 1, 2. and when he was strengthened in the Kingdom, the *Lord* sent him to destroy the *Amalekites*, 1 *Sam.* 15. and presently after his miscarriage in that business, *Samuel* was sent to anoint *David*, 1 *Sam.* 16. 1. and when *David* was actually possessed of the Kingdom after *Saul*'s death, he was but thirty years old. So that in probability *Saul* might reign (though not two years onely, as some have thought, from 1 *Sam.* 13. 1. yet) not much above ten, if so much; for (besides what is said already) it is evident that *Samuel* did govern above twenty years after the death of *Eli*, and before *Saul* was anointed; thus: There was about seven months after the death of *Eli* and the taking of the *Ark* by the *Philistins*, before it was brought to *Kiriathjearim*, 1 *Sam.* 6. 1. 21. then after that it did abide twenty years there, 1 *Sam.* 7. 2. so that here was about 21 years before *Saul* was anointed King: and there are divers expressions which intimate as if there were divers years after that, wherein

wherein ſtill *Samuel* did govern before *Saul*; as *viz. That the hand of the Lord was againſt the Philiſtins all the days of Samuel*, Verſ. 13. and Verſ. 16. *That he went in circuit from year to year judging Iſrael.* And in the begining of the eight Chapter it is ſaid, *That he being old made his ſons Judges*: but they being corrupt, and taking bribes, the people were inſatiably deſirous of a *King*, and ſo in concluſion they obtained *Saul.* By all which it is very probable that *Samuel* might govern, before *Saul* was ſet up, about thirty years, and conſequently that *Saul* did not reign above ten years at the moſt.

The years after the *Law.*

Theſe fourty years of *Samuel* and *Saul* did begin at the end of *Eli*, and therefore about the 396 year after the *Coming* out of *Egypt* and *Giving* of the *Law*, as appears by adding his fourty years Government to the year after the *Law* at the begining of the ſame; and about the year of the *World* 2904. and about 84 years before the building of the *Temple.*

356
40
396

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[52]

David, the ſon of *Jeſſe*, of the Tribe of *Judah*, ſucceeded *Saul* in the Kingdom, being thirty years old, when he began to reign; and reigned in all fourty years compleat (and indeed ſome months over) 2 *Sam.* 5. 4, 5. The *Beginning* of his *Reign* ſeems to be about the 436 year after the *Coming* out of *Egypt*, and *Giving* of the *Law*; as appears by adding the fourty years of *Samuel*'s and *Saul*'s Government, to the years after the *Law* at the begining of the ſame; and about the year of the *World* 2944. and about the 44 year before the *Temple* was begun by *Solomon.* As for the time of his *Anointing* by *Samuel* before he began to reign, ſomething is hinted before in the Notes about *Saul.*

396
40
436

When

The years after the *Law.*

† When he had reigned seven years and six months in *Hebron*, *viz.* in the eighth year after his first begining to reign, *Ishbosheth* (*David*'s Competitor) was slain, whom *Abner* had set up as *King* over all *Israel* (the house of *Judah* excepted which followed *David*) whereupon the whole Kingdom was brought under him; which seems to have been about the year of the *World* 2950. And whereas it is said that *Ishbosheth* reigned two years over *Israel*, 2 *Sam.* 2. 10. it is not to be understood as if he reigned no longer in all (for *David* coming to be *King* over the whole Kindgdom of *Israel* after his death, had reigned seven years and an half before in *Hebron*, whereby it seems that *Ishbosheth* had reigned so long a time) but the meaning of that expression there is, that he had reigned two years, when the war did break out between the house of *David* and the house of *Saul*, and when that bloody skirmish was fought by twelve men of each side, mentioned in the following Verses, *viz.* the twelfth to the eighteenth.

In that year also (as it seems) *David* took *Jerusalem* out of the hands of the *Jebusites*; for it is said, he reigned 33 years in *Jerusalem* over all *Israel* and *Judah*, 2 *Sam.* 5. 5. and therefore it must be in the very year wherein he had all *Israel* subject unto him; or in the eighth year of his Reign from the first begining.

‡ About the year following, *viz.* the ninth year of *David*'s Reign from his first begining (as it is most probable) and the second year of his Reign over all *Israel*, He removed the *Ark*, causing It to be brought from *Kiriath-jearim* unto *Jerusalem* (the Metropolis of the Kingdom) 2 *Sam.* 6. 1. *&c.* 1 *Chron.* 13. and 15. Chap. As they were in the way, *Uzzah* being struck dead, It was thereupon carryed aside to the house of *Obed-Edom*, from whence (after its abode there three months) *David* had it carryed to *Jerusalem*, himself *dancing* before It. Now the *Carrying* of the *Ark* into *Jerusalem*, I conceive, was in the ninth year of *David*'s Reign; for six months of his eighth year were passed before he began to reign over all *Israel*, after which some time also was spent in taking of *Jerusalem*, and in gaining of *Zion* from the *Jebusites*,

Jebuſites, and in ſettling and ordering of their habitations and affairs in the *City*, and in preparation of the Place for the *Ark*; all which, with other occaſions, in all probability might take up four or five months time; and beſides, the *Ark* was alſo three months in the houſe of *Obed-Edom*, after the firſt attempt about the removeal of It, before it was brought to *Jeruſalem*: yet I believe that it was not deferred longer then the ninth year of *David*, for he was zealous for the matters of the *Lord's houſe* and worſhip, and ſo would be careful to take his firſt Opportunity for promoting of the ſame. The years after the *Law*.

+ *David's Adultery* with *Bathſheba* was at the ſame time when *Joab* was beſieging of *Rabbah* (which was preſently after he had ſmitten the *Ammonites* for the abuſe offered to his *Ambaſſadors*, 2 *Sam.* 11. 1, 2. 1 *Chron.* 20. 1.) and the time of that uncleanneſs (as our learned Engliſh Knight doth probably gather, *lib.* 2. *cap.* 18. §. 4.) might be about the twentieth year of *David's* reign, becauſe thoſe wars and other occurrences, mentioned from the fifth to the eleventh Chapter, cannot eaſily be conceived to have been tranſacted in a ſhorter ſpace: and if ſo (for we cannot ſpeak determinately herein) then it was about the fiftieth year of his life. And about a year after that, or very neer, it was that *Nathan* the Prophet did reprove him for it; for that was after the childe ſo begotten was born, 2 *Sam.* 12. 14.

+ *David* had *Solomon* born unto him by *Bathſheba* about two years after his *Adultery* with her; for the childe that was firſt begotten of her, was born and dyed, and then there muſt paſs neer upon a year at leaſt before ſhe could bear and bring forth *Solomon*: and ſo the birth of *Solomon* (upon the former ſuppoſition of the year of his Adultery) was about the 22 year of *David's* reign, or at leaſt the latter end of his 21 year.

+ The *Conſpiracy* of *Abſalom* ſeems to have been towards the end of *David's* reign: great diverſity there is, I confeſs, in conjectures about the year of it; ſome thinking it was about the 26 year of his Reign, *Funccius* conceives about the

The years after the *Law.*

the 30, and another about the 33 year. But (if I might have leave to conjecture) I should rather encline to think, that It might be about the begining of *David*'s fourtieth year, from that expression which we have in 2 *Sam.* 15. 7. *And it came to pass after fourty years, that Absalom said to the King, I pray thee let me go and pay my vow which I have vowed to the Lord in Hebron*: upon which, presently after his *Conspiracy* brake out. It hath much perplexed *Interpreters* from what time to begin those fourty years; Some think that there is a mistake in the *Copies*, *viz.* of fourty in stead of four; and so, as *Brugensis* in his *Notat.* in *Sacra Bibl.* relates, divers Manuscripts do read it; and *Josephus* also (*Antiqu. lib.* 7. *cap.* 8.) speaks of that time, as being four years, *viz.* after *Absalom* was reconciled to his Father, and had permission to return to *Jerusalem.*

Others (not willing to charge the Copy with an error) grant that it is fourty years, yet they vary and differ in their apprehensions where they did begin: For there are that think the begining of them might be

From the time that
- the *Israelites* desired of *Samuel* to have a King.
- *Saul* was set up King over *Israel.*
- *David* did dissemble with the Priest, in fleeing from *Saul.*
- *Samuel* did anoint *David* to be King.

All which I look at but as meer fansies: but verily (for my part) I see not any thing of weight to the contrary, why we may not understand the Begining of those fourty years to be when *David* did begin to reign; and so also *Junius* and *Piscator* do encline to think, and *Broughton* too seems to consent thereunto, onely he says, the fourtieth year was somewhat before the fourtieth year of *David.* And whereas it may be objected, That the things which fell out after *Absalom*'s *Conspiracy* in the time of *David*'s reign (mentioned in 2 *Sam.* 21. *viz.* the three years of *Famine* for *Saul*'s sin about the *Gibeonites*, and divers battels againft the *Philistins*; besides

beſides the *Numbering* of the people, Chap. 24. which took up three quarters of a year) could not but require divers years, and therefore It could not be in the fourtieth year of *David*. In anſwer whereunto, I am apt to believe that there is an *Hyſteroſis* and *Anticipation* in ſetting down the ſtory of the *Conſpiracy*: For firſt, The things recorded in Chap 21. (as the three years of *Famine*, the removing of the *bones* of *Saul* and *Jonathan*, and the *Wars* with the *Philiſtins*) may ſeem to have been before the *Conſpiracy* mentioned in the fifteenth Chapter, upon theſe grounds; *viz.* 1. It is not likely that the *Lord* would defer to bear witneſs againſt *Saul*'s ſin ſo long after his death, as towards the latter end of *David*'s reign. 2. It is moſt probable that the bones of *Saul* and *Jonathan* were removed within few years after *David* came to the Kingdom, eſpecially to reign over all *Iſrael*, and not thirty years, or more, after; for their bodies having been burnt, 1 *Sam.* 31. 12, 13. their bones in all probability would have been turned into aſhes before that time. And, 3. Though the *Wars* with the *Philiſtins* are in *Samuel* ſet down after the three years of *Famine*, yet in 1 *Chron.* 20. they are made to follow after the taking of *Rabbah* from the *Ammonites*, which was before *David*'s Adultery, or at leaſt about the time of It, 2 *Sam.* 11. and ſo conſequently before *Abſalom*'s *Conſpiracy* in the fifteenth Chapter. Secondly, As for the ſtory of *Numbering* the people, in the 24 Chapter, it is very probable that It was alſo before the *Conſpiracy* (though it is recorded after It; by reaſon, that the whole ſtory of *Abſalom* might be put together) yea and before *David*'s Adultery alſo, mentioned in the eleventh Chapter; and even before his Intention of building a *Temple* for the *Lord*, mentioned in the ſeventh Chapter; becauſe the *Numbering* of the people was in the time when *Gad* was alive and was *David*'s *Seer*, 2 *Sam.* 24. 11. and he was his *Prophet* and *Seer* in the former part of his Reign; yea, and before he was actually eſtabliſhed in the Kingdom, whileſt *Saul* lived, 2 *Sam.* 22. 5. whereas *Nathan* (who was with him when he had thoughts about building a *Temple*) was his

The years after the *Law*.

The years after the *Law.*

Prophet and *Seer* in the latter part of his Reign, even when he was upon his death-bed, 1 *Kings* 1. 8, 10, 11. yea, it doth further also seem evident, that the *Numbering* of the people was before his Intention of building a *Temple*, because the *Numbering* of the people was before the *Tabernacle* (wherein the *Ark* was placed) was brought to *Jerusalem*, 1 *Chron.* 21. 29. whereas his purpose of building a *Temple* was after the removing of the *Ark* to *Jerusalem*, as appears by 2 *Sam.* 6. and 7. Chapters. And therefore it seems most probable, that the *Numbering* of the people was before *Absalom's Conspiracy* (though placed after it in the story) and that the *Conspiracy* might be about the begining of the fourtieth year of the Reign of *David*; after which divers things might possibly fall out before his death, in the space of a year and an half; for he reigned fourty years and six months in all.

And that there are *dislocations* of things in the Books of *Samuel*, is out of question (not to mention other Books of Scripture) as appears by comparing onely 2 *Sam* 20. 25. with Chap. 8. 17. for in the former place it is said, that *Zadok* and *Abiathar* were *Priests*: and in the eighth Chapter it is said, that *Zadok* and *Ahimelech*, the son of *Abiathar*, were *Priests*. And therefore I should crave leave here to commend it as a very useful and grateful work, for some (such as have ability and opportunity) to take pains in finding out, and setting forth, the several *Hysteroses* and *Anticipations* that are to be found throughout the Scriptures.

[53]

Solomon, the son of *David*, succeeded his Father in the Kingdom, being the third and last King over all the twelve Tribes of *Israel*; his age when he began to reign is not expressed, divers guesses there are about it; but to me it is very probable he might be about eighteen or nineteen years old, being born about the 21 or 22 year of *David's* reign (as is intimated before in the Notes upon *David*) for his Father calls

calls him a wise man when he gave him his charge, 1 *Kings* 2. 9. and he is said also to be *old* when his wives turned away his heart, which was some while before his Death (probably it was when he was between fifty and sixty) 1 *Kings* 11. 4. and his son *Rehoboam* also was 41 years old when *Solomon* dyed, 1 *Kings* 14. 21. therefore *Solomon* probably was neer about twenty years old when he began to reign.

The years after the *Law.*

But the begining of his Reign being a little before *David's* death (for his father caused him to be proclaimed King in his stead) was in the 41 year after *David* did begin at first to reign; for he reigned (as is said) fourty years compleat, and six months over: therefore *Solomon's* first year must be about the 477 year after the *Coming* out of *Egypt*, and the *Giving* of the *Law*; as appeareth by adding 41 to the years after the *Law* when *David* began to reign; and about the 2985 year of the *World*: The time of his *Reign* was fourty years, 1 *Kings* 11. 42.

436
41
477

[54]

THe *Temple* was begun to be built by *Solomon*, in the fourth year of his Reign, in the second month; and in the 480 year after the *Coming* of the *Israelites* out of *Egypt*; as is expressly affirmed in 1 *Kings* 6. 1. which seems to be about the year of the *World* 2988. as appeareth by adding 480 to the year of the *World* at the *Coming* out of *Egypt* and *Giving* of the *Law*; or by adding three years compleat to the year after or from the *Law* when *Solomon* began to reign.

477
3
480
or
479 *years compleat.*

The Years of the World hitherto,

2508
480

2988 current.
or
2987 compleat years.

THE

The V. Period.

The *Fifth Period* (which is the ſpace of time from the Begining of the building of the *Temple* in the fourth year of *Solomon*, unto the *Deſtruction* of It and Final *Captivity* of *Judah* in the eleventh year of *Zedekiah*) doth contain 420 years, which number of years is collected by the years of the reign of the *Kings* of *Judah*.

How many and great the difficulties are which do occur in the Compaſs of this *Period*, none can be ignorant of, who are acquainted with the *Scripture-Chronology*: The occaſion whereof is from the Reign of the Contemporary *Kings* of *Iſrael*, whoſe years are to be carryed along parallel together with the years of the *Kings* of *Judah*. The particular difficulties and ſeeming *Antilogies*, I ſhall forbear to mention here, leaving them to their particular places where they do ariſe.

But for the better clearing of them, I have drawn up the Table of this *Period* with every year by a line: and becauſe the years of the Reign of moſt of the Kings of *Iſrael* do not begin exactly with thoſe of the Kings of *Judah* (excepting the begining of the Reign of *Rehoboam* and *Athaliah*, who reigned in *Judah*, and were contemporary with *Jeroboam* and *Jehu*, Kings of *Iſrael*) therefore the lines for the years of the Kings of *Judah* do for the moſt part vary from thoſe of the years of the Kings of *Iſrael*.

Solomon

Here place the Table with the mark [*8.]

[54]

The years after the *Temple.*

Solomon in the fourth year of his Reign, It being the 480 year from the *Coming* out of *Egypt* (as is said before) began to lay the Foundation of the *Temple* about the year of the *World* 2988. which I reckon to be the first year of this Fifth *Period.* The *Temple* being a most magnificent house, was seven years and six months in building, notwithstanding there were 183000 men employed about It, 1 *Kings* 5. 13. to the 17. besides those that *Hiram* King of *Tyre* did employ in hewing of stones and preparing of timber for the work, Vers. 18. so it was begun in the fourth year of *Solomon* and the second month, and was finished in his eleventh year and the eighth month, 1 *Kings* 6. 37, 38. the Finishing of It therefore seems to have been about the year of the *World* 2995. as appears by the Table.

THE Kings of ISRAEL.

[*a*]

Jeroboam, the son of *Nebat*, was the first King of *Israel* after the *Division* of the two Kingdoms: For upon the death of *Solomon*, the people sent for *Jeroboam* out of *Egypt* (whither he had fled for fear of *Solomon* by some provocation given) who being come, they went together unto *Rehoboam* to *Shechem* (where he was

THE Kings of JUDAH.

[*A*]

Rehoboam, the son of *Solomon*, succeeding his Father in the Kingdom, being 41 years old when he began to reign, reigned 17 years, 1 *Kings* 14. 21. 2 *Chron.* 12. 13. The begining of his reign seems to have been about the year of the *World* 3025. as appears by adding 40 (the years of *Solomon*'s reign) to the

The years after the *Temple.*

38

K. of JUDAH.

the year of the *World* when *Solomon* began to reign; and about the 38 year after the *Temple* was begun, for there were 37 years compleat after it from the fourth year of *Solomon*, and therefore *Rehoboam*'s first year must be in the 38 year, as appears by the *Chronological* Table for this Fifth *Period.*

In the very begining of his Reign, before he was fully established in his *Throne*, there fell from him, and so from the *house* of *David*, ten *Tribes*, upon occasion of his rough carriage towards the people, upon their desire to have their Taxes eased; and from that time forward there became a *Division* of two *Kingdoms*; the one being called the *Kingdom* of *Judah*, which did consist of two *Tribes*, *viz.* that of *Judah* and *Benjamin* (for their *lots* did joyn together, *Jerusalem* it self being partly in the bounds of the one *Tribe* and partly of the other, as appeareth by comparing *Josh.* 15. 63. with *Judges* 1. 21.) both which *Tribes* went commonly under the name of *Judah*, 1 *Kings* 12. 20. both in regard that *Judah*

K. of ISRAEL.

was to be inaugurated) 1 *Kin.* 12. 1. &c. to capitulate with him for an easment of their Taxes and burdens which *Solomon* had layd upon them; but upon the young Kings proud and tyrannical Answer (which he gave through the Counsel of his young *Counsellors*) there fell presently from him ten of the 12 *Tribes*, who set up *Jeroboam* to be their *King*, and so they became a distinct Kingdom by themselves, called the *Kingdom* of *Israel*, being indeed the greatest part of the Tribes of *Israel.*

It is oftentimes also called by the name of *Ephraim*; partly, because that *Jeroboam* the first King thereof was of that *Tribe*, as it seems by 1 *Kings* 11. 26. partly also in regard that both *Shechem* (the first *Metropolis* of that Kingdom) was in the Territories of *Ephraim*, 1 *Kings* 12. 25. and so also was *Samaria* (which afterward was made the chief City of that Kingdom) being built by *Omri*, 1 *Kings* 16. 24.

Jeroboam presently after he was set up to be King of *Israel*, out of carnal policy (fearing that the people, by

their

K. of ISRAEL.

their yearly going to worſhip at *Jeruſalem*, might revolt from him) did ſet up the *golden Calves*, the one at *Dan*, the other at *Bethel*, the which were continued by all the Kings of *Iſrael* afterward, and was the cauſe and ground of their ſubverſion and final *Captivity*, 2 *Kings* 17. 12. to Verſ. 19.

As *Jeroboam* was ſacrificing before his *Calf* at *Bethel*, a *Prophet* came and propheſied of the burning of the bones of thoſe *Prieſts* that did ſacrifice there, by *Joſiah* by name, 1 *Kings* 13. 1, 2. which was fulfilled about the twelfth year of *Joſiah*, 2 *Chron.* 34. 3. to 7. which, from the begining of *Jeroboam's* reign (for I conceive it was when the *Calf* and *Altar* were newly ſet up) was about 340 years after.

Toward the latter end of his reign, that great *Battel* was fought between *Judah* and *Iſrael*, wherein the men of *Judah*, being but half ſo many as *Iſrael*, had the victory given them by the *Lord*, and ſo remarkable a victory it was, as that they ſlew 500000 of the *Iſraelites*, which

K. of JUDAH.

Judah was far the greater *Tribe* (the *Tribe* of *Benjamin* having been almoſt extinct, *Judg.* 21. 6.) and alſo in regard that thoſe who did reign over that Kingdom, were all of the *houſe* of *David* and *Tribe* of *Judah*, except onely *Athaliah* the *Queen* (an *Uſurper*) who was of the houſe of *Omri* and *Tribe* of *Iſſachar*, as it is conceived from 1 *Chron.* 27. 18. The other was called the Kingdom of *Iſrael*.

In the fifth year of *Rehoboam*, the *Temple* was *plundered* by *Shiſhak* King of *Egypt*, and robbed of the treaſures and *ſhields* of gold which *Solomon* had furniſhed it withall about 33 or 34 years before, 2 *Chron.* 12.

The ſeventeen years of *Rehoboam's* reign ſeem to have been compleat, becauſe his ſon, who ſucceeded him immediately upon his death, began to reign in the eighteenth year of *Jeroboam* King of *Iſrael*, 1 *Kings* 15. 1.

The years after the *Temple*.

[*B*]

A *Bijam* (who is alſo called *Abijah*) the ſon of *Rehoboam*

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hoboam, succeeded his Father, being the second King of *Judah*, 1 *Kings* 14. 31. he began to reign in the eighteenth year of *Jeroboam* King of *Israel*, and reigned three years, 1 *Kings* 15. 1,2. 2 *Chron.* 13. 1, 2. The begining of his Reign (being seventeen years compleat after the begining of *Rehoboam*'s reign) is to be reckoned from the begining of the eighteenth year after it; and therefore was about 55 years after the Foundation of the *Temple*; as appeareth by adding seventeen to the year after the *Temple* at the begining of *Rehoboam*'s reign; and about the year of the *World* 3042.

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17
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His third and last year was not compleat when he dyed, for his son *Asa* (who succeeded him) began to reign in the twentieth year of *Jeroboam*, 1 *Kings* 15. 9. so that in *Chronological* account we must allow but two years for the time of his reign, because his third was indeed the first year of his son's.

About the second year of his reign (as it is very probable) he gathered 400000 men

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which was an 100000 more then there was of *Judah*. I conceive this was about the nineteenth year of *Jeroboam*'s reign, and the second of *Abijam*'s; for it is not probable that *Abijam* could get ready so great an Army as 400000 presently after his begining; It must require some time to gather them together, and to furnish them for the War: Therefore it is like that it was not in the very first year of *Abijam*, which was concurrent with the eighteenth year of *Jeroboam*: neither doth it seem to have been in *Abijam*'s third and last year (and he reigned but a part of that) for it is said, Vers. 20. that *Jeroboam* did not recover strength *all the days* of *Abijam*; which doth imply, that there was some considerable time after that victory before the death of *Abijam*.

Jeroboam reigned 22 years, 1 *Kings* 14. 20. yet his last year was not compleat but current (and, as some conjecture, not above a month) for his son, who succeeded him after his death, began to reign in the second year of

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of *Asa* King of *Judah*, and *Asa*'s first year was in the twentieth year of *Jeroboam*, 1 *Kings* 15. 9.

[b]

NADAB, the son of *Jeroboam*, was the second King of *Israel*, and began to reign in the second year of *Asa* King of *Judah*, 1 *Kings* 15. 25. He is said to have reigned two years, being slain by *Baasha* in the third year of *Asa*, 1 *Kings* 15. 25, 28. and so with him the regal power in *Jeroboam*'s house ended; and well had it been that his sin also had ended then with him.

Note; Though *Nadab* is said to have reigned two years; *viz.* because he reigned in part of the second and third years of *Asa*; yet, in exact account, his Reign was but one compleat year, and very little more, if any thing at all; for he began after the second year of *Asa* was begun, and dyed before the third year was expired.

Baasha

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men, and so fighting with *Jeroboam* he worsted him, having an Army of 800000, 2 *Chron.* 13. 3. 17.

[c]

ASA, the son of *Abijam*, succeeded him, and was the third King of *Judah*: he began to reign in the twentieth year of *Jeroboam* King of *Israel*, 1 *Kings* 15. 8, 9. which was after the begining of the *Temple* about 57 years, for we must add but two years in account for *Abijam*'s reign, though he is said to have reigned three years (but his third year was but current, and is reckoned for the first of *Asa*) and about the year of the *World* 3044.

About the fifteenth year of *Asa* (as it seems) was the Land of *Judah* invaded with that huge Army of a million of *Ethiopians* (as they are translated, which I do rather think were *Cushites*, as the Hebrew word is, and so our learned English *Knight* conceives them to be *Arabians*, that were not far off from

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Canaan, and not *Ethiopians*, for which he gives good reason in his first Book, *cap.* 8. §. 10. and the like mistake he thinks there is also in calling the woman, which *Moses* maryed, an *Ethiopian*, she being rather a *Cushite* then a Blackmore.) I say that Invasion of *Judah* by *Zerah* the *Cushite*, and the famous victory that *Asa* had over them, seems to have been about the fifteenth year of his reign, *viz.* about that time when all the people of the Land met and entered into a solemn *Covenant* between the *Lord* and themselves, 2 *Chron.* 15. 10. which was in the fifteenth year of *Asa*: and that the *Victory* was but immediately before, appears by their offering to the *Lord* the same time, of the *spoyl which they had brought*, Vers. 11. As for that expression in 2 *Chron.* 14. 1. *viz.* That the Land had rest in the days of *Asa ten years*, *viz.* after the begining of his reign; from whence some are apt to think, that the war with *Zerah* was in the tenth year of *Asa*: I do rather think, that that speech might have reference to some conflict

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[c]

Baasha, of the Tribe of *Issachar*, having slain *Nadab*, reigned in his stead, being the third King of *Israel*. He began to reign in the third year of *Asa* King of *Judah*, 1 *Kings* 15. 27, 28. and reigned 24 years, Vers. 33.

Note; That the 24 years of *Baasha* were not compleat; for neither was his first year full and perfect, his *Predecessor* having taken up part of it; nor yet his last, being little more then begun; for his son who succeeded him began to reign in the 26 year of *Asa*, 1 *Kings* 16. 6, 8.

But then here comes a great difficulty to salve; For if *Baasha* dyed in the 26 year of *Asa*, how can that be true which is said in 2 *Chron.* 16. 1. *In the thirty sixth year of the reign of Asa, Baasha King of Israel came up against Judah, and built Ramah, &c.* which must be ten years after he was dead?

I meet with three ways whereby this knot is endeavored to be untyed, and I confess

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confess I should be glad to finde a fourth which might be more satisfactory.

1. The common and general answer (given by *Lavater*, *Junius*, *Piscator*) is, that the 36 years mentioned in 2 *Chro.* 16. 1. is to be understood not of the *Reign* of *Asa* (as it is translated) but of the *Kingdom*, *viz.* in the 36 year of the Kingdom of *Judah*, over which *Asa* did govern: and so *Baasha* (according to this exposition) came against *Judah* about the sixteenth year of *Asa*; for the sixteenth year of *Asa* was about 36 years after the *Division* of *Judah* and *Israel*.

This I confess at the first sight seems to be a very plausible Answer, and is received as the most probable; yet to me the probability of it is questionable: First, Because that Interpretation of the word (in 2 *Chron.* 15. 19. the 35 year of the *Kingdom* of *Asa* in stead of the *reign* of *Asa*: and so again in Chap. 16. 1. in the 36 year of the *Kingdom* of *Asa*) is altogether unusual, and never so translated in any other place (as far as I can finde) which speak

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flict between *Judah* and *Israel*; for it is said, 1 *Kings* 15, 16. *There was War between Asa and Baasha King of Israel, all their days*: The which, although it cannot well be understood of continual open acts of hostility by Invasions one of another, for it is said, there was rest the first ten years of *Asa*, 2 *Chro.* 14. 1. and again afterward from the fifteenth year of *Asa* (when that solemn *Coverant* was entered into) it is intimated that the *Lord* gave them rest round about (*viz.* for some considerable time) 2 *Chron.* 15. 15. which continued at the least unto the 25 or 26 year of *Asa*, *viz.* till about the very latter end of the reign of *Baasha*: yet still there was a continual enmity between them, and hostile preparations for defence of themselves one against another, as in 2 *Chron.* 14. 6, 7, 8. and we read also of a great pit or ditch, which *Asa* had made for fear of *Baasha*, *Jerem.* 41. 9. so that it seems there was a continual hostility between these two Kings, although there was not an Invasion into one

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one anothers Kingdom sometimes for divers years together; yet (as appears by what is said, that) between times there was: and partly also, because we finde express mention made that *Asa* had taken some Cities from the King of *Israel* in *Mount Ephraim*, 2 *Chron.* 15. 8. whereby, I say, it is probable that some acts of hostility there might be exercised between them about the tenth year of *Asa*; and yet the Land be said to be quiet ten years, in regard that there was no invading one another all that time.

There is one most intricate and perplexed difficulty, which indeed seems to hold forth a kinde of contradiction, *viz.* that *Baasha* King of *Israel* should come up against *Judah* in the thirty sixth year of *Asa*, 2 *Chron.* 16. 1. when as it seems that *Baasha* was dead about ten years before, for he dyed in the twenty sixth year of *Asa*, as appears by the begining of the reign of *Elah* who succeeded *Baasha* in the twenty sixth year of *Asa*,

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speak of the Kings of *Judah* or *Israel*; but where ever the years of any of the Kings are mentioned, they are to be understood, not of the *Kingdom* of *Judah*, but of the time of their own Reign: and therefore why should it be otherwise in this place? especially considering that the years of *Asa*, mentioned but a very little before, must be understood of his Reign, and not of his Kingdom; as, *viz.* that solemn *Covenant* made (as it is said, 2 *Chron.* 15. 10.) in the 15 year of *Asa*, could not possibly be in the 15 year of the Kingdom of *Judah*, for that was before he was King at all, *viz.* in the 15 year of the Reign of *Rehoboam*; why then should it be probable, that in the 19 Verse following, the years of *Asa* should be spoken of in a far differing sence, yet in the very same kinde of expression? Secondly, Let it be but indifferently considered, and the very face of the story will seem to look against this Exposition and Answer: For upon their entering into that Covenant in 2 *Chron.* 15. 10. it is said, *That the Lord gave them Rest round about them,*

1 *Kings*

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them, Verſ. 15. which is mentioned as ſome ſpecial favor and teſtimony of the *Lord's* gracious acceptance of what they had done; and there is intimation alſo, that that *Reſt* was not for a ſhort time, but for ſome number of years; as in the 19 Verſe, the time of that *Reſt* ſeems to be particularly expreſſed, *viz.* unto the 35 year of *Aſa*. Now if that 35 year of *Aſa* is meant, not of the *Reign* but *Kingdom* of *Aſa*, that 35 year of his *Kingdom* will fall about the 15 year of his *Reign* (and ſo the Authors of this Opinion do underſtand it) and the 36 year of *Aſa* mentioned in the words that follow, *viz.* in 2 *Chr.* 16. 1. muſt ſignifie the 16 year of the *Reign* of *Aſa*: Then what other Engliſh can be made of the ſtory but this; *viz.* That upon that ſolemn *Covenant* in the 15 year of *Aſa*, the *Lord* did give them Reſt round about them, to the 15 year of his Reign? The which ſence I ſuppoſe no rational man would take to be the meaning in any probability.

2. Others do labor to eaſe this difficulty, by making two ſeveral beginings of *Aſa's* Reign; and yet neither do they all agree about the ſame: for *Lyranus* thinks that there was (beſides that begin-

1 *Kings* 16. 8. But the Anſwer unto this great and intricate difficulty is ſet down in the Notes collateral upon *Baasha* King of *Iſrael*, which I conceive is the more proper place for it; and therefore I ſhall forbear wholy to ſpeak any thing at all unto it here.

Aſa in the thirty ninth year of his reign was much exerciſed with the *gout*, and that in very great extremity, 2 *Chron.* 16. 12. In which diſeaſe and trouble (it is noted of him by the *Holy Ghoſt*, that) he ſought not to the *Lord*, but to the *Phyſitians*, notwithſtanding that he was a good man for the main, having this Teſtimony given him, *That he did that which was good and right in the eyes of the Lord*, 2 *Chron.* 14. 2. and again, *That his heart was perfect all his days*, 2 *Chron.* 15. 17. yet he was not without his great infirmities and paſſions; for, beſides this now menti-

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oned, it is said, that he trusted and relyed upon the King of *Syria*, and not upon the *Lord*, for help against *Baasha* King of *Israel*, who infested him, 2 *Chron.* 16. 1. to Verse 9. and further, when he was reproved for it by a *Prophet* of the *Lord*, he was so wroth, and in such a rage with him for it, that he committed him to Prison: yea, and this also is further added of him, that he did greatly oppress and crush his people the same time, Vers. 10.

The time that he is said to have *reigned* was one and fourty years, 1 *Kings* 15. 10. and 2 *Chron.* 16. 13.

He dyed toward the very latter end of his one and fourtieth year (as I conceive) because otherwise the years of the reign of his son *Jehoshaphat* (who succeeded him) will not seem so fitly to accord with the years

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begining of his *Reign* upon the death of his Father *Abijam*, in the 20 year of *Jeroboam*) another account of the years of his reign, begining from his victory over *Zerah* (which that Author says was about the 11 year of his reign from the 20 year of *Jeroboam*, although I do believe it to be most probable, as is said before, that it was about the 15 year of *Asa*) and this latter he makes to be about 10 years after the former: and thus the 36 and 26 years might be one and the same, *viz.* the 36 year from the 20 year of *Jeroboam*, when he first began to reign, might be his 26 year from his victory over *Zerah.* And when it is said, that *Baasha* King of *Israel* began to reign in the 3[d] year of *Asa*, it is to be understood (according to the aforesaid Author) with respect to the begining of *Asa*'s reign from that victory, which was 10 years after his first begining. And if *Asa*'s reign be reckoned from his first begining, then *Baasha* might be said to go up against *Judah* in the 36 year of *Asa.* But some others apprehending what inconveniences would follow hereupon, and amongst the rest this for one, *viz.* That there must needs be a vacancy or *Interregnum* in the *Kingdom* of *Israel* of about ten

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ten years between the death of *Nadab* and the begining of *Baasha*; have therefore deviſed another begining of *Asa*'s reign beſides and before that in the twentieth year of *Jeroboam, viz.* about the eleventh year of his grandfather *Rehoboam*: and this they gather from 2 *Chron.* 11. 22. where it is ſaid, That *Rehoboam* having many Children, intended to make his ſon *Abijam* King and chief amongſt his Brethren; and therefore (as *Paludanus* thinks, who is for this Opinion) he did deſign (about the eleventh year of his reign) not onely that *Abijam* ſhould ſucceed himſelf, but alſo that *Asa* the ſon of *Abijam* ſhould ſucceed his Father: And thus in theſe divers reſpects *Baasha* might come up againſt *Judah* in the 36 year of *Asa, viz.* from that eleventh year of *Rehoboam*, and yet that be but his 26 year from the time that he began to reign after the death of his Father *Abijam*. But this Anſwer is built altogether upon fanſies and improbabilities.

3. Some others do take a ſhorter way to cut the knot, by apprehending an error and miſtake in the Hebrew Copy by one of the firſt *Amanuenſes*, writing 36 in ſtead of 26, which others afterward following, the error and miſtake is now continued. Thus *Cajetan* and *Canus* (*lib.* 11. *cap.* 5. *ad arg.* 12.) And ſo indeed *Baasha* might go up againſt *Judah* in the 26 year of *Asa*, though it were not long before he dyed (for the 26 year of *Asa* was the laſt of *Baasha*.) But this ſolution may be accounted

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years of the Kings of *Iſrael* which were contemporary with him.

Asa reigned in the time of the Reign of ſix Kings of *Iſrael* one after another; as, *viz.* in ſome part of *Jeroboam's*, and all the time of *Baasha*, *Elah*, *Zimri*, *Omri*, and in ſome part alſo of *Ahab's* time.

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counted a *correction* rather then an Interpretation of the Scripture. I shall not determine any thing about this difficulty, I confess *hic hæret aqua:* and if *Sphalma graphicum* may be admitted, this is one of the two places that I would give way unto for it.

[*d*]

ELah, the son of *Baasha*, succeeded his father (being the fourth King of *Israel*) and began to reign in the twenty sixth year of *Asa* King of *Judah*, and reigned two years, 1 *Kings* 16. 8, 10.

His two years will hardly yield one year in *Chronological* account, for his first year was the last year of his Father *Baasha*; and his second was the first year of his Successors, *viz. Zimri* and *Omri.*

[*e*]

ZImri, one of *Elah*'s Captains, having killed his Master, reigned in his stead, being the fifth King of *Israel:* He began to reign in the 27 year of *Asa* King of *Judah*, and reigned but seven days, 1 *Kings* 16. 9, 10, 15, 16. for the people hearing of his Murder, did set up *Omri* to be King, and went to besiege him in *Tirzah*, who (rather then he would be taken) burnt the house over his head, and so he dyed a murtherer of himself, as he had been of his Master.

Omri

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[f]

OMri, another of the Captains of *Elah*, was made King (being the sixth King of *Israel*) by the people and souldiers, who encamping against *Gibbethon*, and hearing of *Zimri*'s murdring of *Elah*, and of his usurping the Kingdom, came against him and forced him to burn the house (wherein he was) over his own head, 1 *Kings* 16. 16, 17, 18.

Upon the death of *Zimri* there arose a *Division* in *Israel*, the one part setting up *Tibni*, the other part following *Omri*: and this continued (as it seems) about four years, *viz.* from the 27 year of *Asa* to his 31 year; but *Tibni* dying, *Omri* reigned over all *Israel*, Vers. 21, 22. with 15, 16.

It is said, Vers. 23. that *Omri* began to reign in the 31 year of *Asa* King of *Judah*; but we must understand it of his begining to reign over *all Israel*, for he began to reign over one

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JUDAH.

[D]

JEhoſaphat, the ſon of *Aſa*, began to reign over *Judah* (being the fourth King thereof) in the fourth year of *Ahab* King of *Iſrael*, and is ſaid to have reigned 25 years, 1 *Kings* 22. 41, 42. 2 *Chron.* 20. 31. The begining of his Reign ſeems to have been about the 98 year after the laying the Foundation of the *Temple*, as appears by adding 41 (the years of *Aſa*'s reign) unto the years after the *Temple* at the begining of the Reign of *Aſa*; and about the 3085 year of the *World*, as ap-

57
41
98

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one part of *Iſrael* in the 27 year of *Aſa*, Verſ. 15, 16. And he reigned in all twelve years, *viz.* from the 27 year of *Aſa*, for he dyed in the 38 year of *Aſa*, as appears by the begining of his ſon *Ahab*'s reign, 1 *Kings* 16. 29.

[g]

AHab, the ſon of *Omri*, began to reign over *Iſrael* (being the ſeventh King thereof) in the 38 year of *Aſa* King of *Judah*, and reigned 22 years, 1 *Kings* 16. 29.

About the eighteenth year of *Ahab* did *Benhadad* King of *Syria* beſiege *Samaria* where *Ahab* dwelt, 1 *Kings* 20. 1. &c. but the *Lord* did deliver the *Syrians* into the hands of *Iſrael*, Verſ. 21.

The year following, Verſ. 22, 26. *Benhadad* came again with a great Hoſt againſt *Iſrael*; and was again alſo overthrown, for an 100000 of the *Syrians* were ſlain: where-

Ahab. ISRAEL. whereupon *Benhadad* sent messengers in a submissive manner with ropes about their necks unto *Ahab* to beg his favor. This seems to have been about the 19 year of *Ahab*'s reign; for in the third year after that (having been *without War* with the *Syrians*) *Ahab* went, together with *Jehoshaphat*, to war against *Ramoth-Gilead*, 1 *Kings* 22. 1, 2. &c. which was about the very end of *Ahab*'s 21 year; for he being slain in that War, his son succeeded him in the seventeenth year of *Jehoshaphat*, about the latter end of it, 1 *Kings* 22. 51.

About the twentieth year of *Ahab* (for it is said, 1 *Kings* 21. 1. &c. *after those things, viz.* the former War with the *Syrians*, mentioned in Chap. 20.) it seems it was that *Ahab* (through the malicious device of that cursed woman his wife *Jezabel*) did take away both the *Vineyard* and life of *Naboth.*

Towards the latter end of

JUDAH. *Jehoshaphat.* appears also upon the same ground.

In the third year of his Reign (being a godly man, and one of the best Kings of *Judah*, for he walked in the ways of *David*, 2 *Chron.* 17. 3.) he sent *Levites* with his *Princes*, to teach and instruct his people, up and down the Land, in the *Law* of the *Lord*, 2 *Chron.* 17. 7, 8, 9. Howbeit he was not without his failings; for he joyned in amity and affinity and partnership with wicked *Ahab* and his house, for which he was reproved and had witness born against him from the *Lord.*

About the seventeenth year of his Reign, he went to help *Ahab* to recover *Ramoth-Gilead* from the *Syrians*; for it was towards the end of the 21 year of *Ahab*, who being killed in that expedition, was entering upon his 22 year, 2 *Chron.* 18. see 1 *Kings* 16. 29. In that same year also (as it seems) did *Jehoshaphat* substitute his son *Jehoram* to be *Viceroy* in his stead, when he was to go forth about that undertaking.

About his eighteenth year his *Navy* was broken, which should have gone to *Tarshish* in partnership with *Ahaziah* King of *Israel*, 2 *Chron.*

The years after the *Temple.*

The years after the *Temple.*

Jehoſaphat. JUDAH.
2 *Chron.* 20. 35, 36, 37. For *Ahaziah* began to reign in the ſeventeenth year of *Jehoſaphat*, and dyed in the eighteenth year, *viz.* in the year following; becauſe it is ſaid, that *Jehoram* (who ſucceeded *Ahaziah*) began to reign in the eighteenth year of *Jehoſaphat*, 2 *Kings* 3. 1.

Notwithſtanding that *Jehoſaphat* had been reproved from the *Lord*, for joyning both with wicked *Ahab*, 2 *Chron.* 19. 1, 2. and alſo with *Ahaziah* (the ſon of *Ahab*) 2 *Chron.* 20. 37. yet he fell again the third time into the ſame ſin, in aſſiſting *Jehoram* (who ſucceeded *Ahaziah*) going forth with him againſt the *Moabites*, 2 *Kings* 3. 4, 5, 6. &c. In which deſign he and the other Kings with him were in danger of periſhing for want of water, but were at length ſupplyed by the means of *Eliſha* the Prophet, and had alſo a great *Victory* given them. The time of which *undertaking* ſeems to have been towards the latter end of *Jehoſaphat*'s Reign (for *Jehoram* King of *Iſrael*, with whom he joyned, did not begin to reign till the eighteenth year of *Jehoſaphat*:) it is probable that it was about his 22 year, becauſe then he ſet up again his ſon *Jehoram* to reign in

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of *Ahab*'s 21 year, *He* and *Jehoſaphat* went together againſt the *Syrians* to recover *Ramoth-Gilead* (as was intimated a little before) for he was killed in that Expedition about the very begining of his 22 year.

Note; That the 22 year of *Ahab* was but very newly begun when he dyed (probably not above a month:) For from the 38 year of *Aſa* King of *Judah* (when he began to reign) unto the eighteenth year of *Jehoſaphat*, when his ſecond ſon (*viz. Jehoram*, who ſucceeded his Brother *Ahaziah*) began to reign, 2 *Kings* 3. 1. there were not above 21 years compleat; as may plainly appear by the *Chronological Table* of this *Fifth Period.*

[*b*]

A*Haziah*, the ſon of *Ahab* (being the eighth King of *Iſrael*) began to reign in the ſeventeenth year of *Jehoſaphat*

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phat King of *Judah*, *viz.* towards the end of that year, which was whileſt his Father was living (as it ſeems) for he going to war againſt *Ramoth-Gilead* did (as alſo *Jehoſaphat* did at the ſame time) ſet up his ſon (as it is conceived) in his ſtead; and *Ahab* being ſlain in that undertaking, his ſon *Ahaziah* continued to reign over *Iſrael*, and is ſaid to have reigned in all about two years, 1 *Kings* 22 51. for by a Fall through a Latteſs from an upper chamber he fell ſick and ſoon dyed, 2 *Kings* 1. 2, 17.

Note, 1. That the two years of his Reign were not compleat, poſſibly they might make up one whole year; for he began to reign towards the latter part of the ſeventeenth year of *Jehoſaphat*, and in the eighteenth year his brother *Jehoram* ſucceeded him.

Note, 2. That the two years of his reign do add nothing to the number of years in the Chronological account of the years of

JUDAH. *Jehoſaphat.* in his ſtead, 2 *Kings* §. 16. *viz.* (as it is probable) upon his going to war abroad, as he had done before when he went with *Ahab* to recover *Ramoth Gilead*.

Note; That although it be ſaid that *Jehoſaphat* reigned 25 years, and his ſon *Jehoram* after him eight years, which together are 33 years, yet in *Chronological* account there were not above 29 years in the reign of them both: becauſe *Jehoſophat* did ſet up his ſon *Jehoram* whileſt he himſelf was alive, 2 *Kings* 8. 16. which was about the 22 year of his reign: ſo that the four laſt years of his reign, and the four firſt years of his ſon *Jehoram*, were not eight but four years, ſeeing both of them did reign together at that time.

Note alſo; That *Jehoſaphat* is ſometimes ſtiled King of *Iſrael*, 2 *Chron.* 21. 2. not becauſe he reigned over the ten Tribes, which were called the *Kingdom* of *Iſrael*; for *Ahab* and his ſons after him were the *Kings* of *Iſrael* at that very time when he was King of *Judah*: but in a large acceptation of *Iſrael*, *viz.* in regard that *Judah* and *Benjamin* (over whom he reigned) were of the Poſterity of *Iſrael*, as well as the other Tribes, and there-

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The years after the *Temple*.

Jehoſaphat. JUDAH.

therefore alſo ſometimes the people of the Kingdom of *Judah* have the Name and Title of *Iſrael*; as in 2 *Chron.* 12. 1. and 15. 17. and 21. 4. and 28. 23. And again poſſibly there might be this reaſon for it, *viz.* becauſe there were very many of *Iſrael*, who (upon the Apoſtaſie of *Jeroboam*) did cleave to the Kingdom of *Judah*, 2 *Chron.* 11. 13, 16. and afterward alſo divers of them were brought back, even in the days of *Jehoſaphat*, as is intimated in 2 *Chron.* 19. 4.

In the time of *Jehoſaphat*'s reign it was that *Elijah* the *Prophet* was tranſlated and taken up into Heaven in a fiery *Chariot*; which was (as it is very probable) about the nineteenth year of his Reign; for it was not before the death of *Ahaziah* King of *Iſrael*, as appears by 2 *Kings* 1. 3, 16, 17. and he dyed in the eighteenth year of *Jehoſaphat*, for in that year *Jehoram* King of *Iſrael* ſucceeded him, 2 *Kings* 3. 1. And yet it could not be much after the nineteenth year of *Jehoſophat* (if any thing at all) becauſe *Eliſha*, who was a *Prophet* in ſtead of *Elijah*, began to propheſie when he was taken up into Heaven, 2 *Kings* 2. 14, 15. and the begin-

ISRAEL. *Jehoram*.

of the Kingdom of *Iſrael*; for his firſt year is counted in the 21 year of *Ahab*, and his ſecond or laſt is that which is reckoned either as the 22 year of *Ahab*, or the firſt year of *Jehoram* who ſucceeded *Ahaziah*.

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JEhoram, alias *Joram* (for he is called by the one name and the other, 2 *Kings* 1. 17. and 8. 16. and 9. 14. even as alſo the King of *Judah*, who was his Contemporary, was ſo called by the very ſame names) he ſucceeded his Brother *Ahaziah* (who dyed childleſs) and began to reign over *Iſrael* (being the ninth King in that Kingdom) in the eighteenth year of *Jehoſaphat* King of *Judah*, and reigned twelve years, 2 *Kings* 3. 1.

There is a Queſtion about the year of the begining of the Reign of this

Jehoram. ISRAEL.

this *Jehoram*, the ground and occasion whereof is, because (notwithstanding it be said expressly in 2 *Kings* 3. 1. that he began to reign in the eighteenth year of *Jehoshaphat* King of *Judah*; yet in another place) it is said, *viz.* in 2 *Kings* 1. 17. *That he began to reign in the second year of Jehoram the son of Jehoshaphat King of Judah.*

But the Answer hereunto is, That both those seeming different years were one and the same: For *Ahaziah* (as is generally conceived) being appointed to rule and govern the Kingdom, when his Father *Ahab* went to war against *Ramoth Gilead* (which was about the end of the seventeenth year of *Jehoshaphat* King of *Judah*) the which power of Government (his Father being slain in that undertaking) he held for a little space after his Fathers death: and himself dying a little after by a Fall from an upper chamber, in the

JUDAH. *Jehoshaphat.*

begining of *Elisha's* prophesying seems to have been about the second year of *Jehoram* King of *Israel*; as may probably appear by what is said at the end of the Notes upon *Jehoram* King of *Israel.*

The years after the *Temple.*

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Jehoram, alias *Joram* (for he was called by the one name and by the other, this latter being but the contract of the former, 2 *Kings* 8. 16, 21, 23, 24.) the son of *Jehoshaphat*, succeeded his Father (being the fifth King of *Judah*) 1 *Kin.* 22. 50. 2 *Chro.* 21. 1. The begining of his Reign seems to have been about the 119 year after the begining of the *Temple*, as appeareth by adding 21 to the year after the *Temple* when *Jehoshaphat* began to reign; for although he is said to have reigned 25 years, yet we are to account but 21 years compleat in Chronological reckoning, because his son *Jehoram* (as it seems) did begin to reign, whilest he was alive, 2 *Kings* 8. 16. *viz.* about the begining of the 22 year of his reign; and consequently about the year of the *World* 3106.

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Jehoram. JUDAH.

There are three great Chronological difficulties about the reign of this *Jehoram* King of *Judah.*

viz. about { 1. the *begining* of his reign. 2. his *age* when he began to reign. 3. the years and time how long it was.

¶ The first difficulty concerning the *begining* of his *Reign*, is in what year we are to place it: the occasion of which ariseth from the different expressions in the Scripture about it; for in one place it is said, that he began to reign one year before the other *Jehoram* King of *Israel*, 2 *Kings* 1. 17. *Jehoram King of Israel reigned in the second year of Jehoram King of Judah*: And in another place it is said, that this *Jehoram* King of *Judah* began to reign four or five years after the other, 2 *Kings* 8. 16. thus, *In the fifth year of Joram King of Israel, Jehoram the son of Jehoshaphat began to reign.* I confess these two places do give occasion of a great scruple. But for the Reconciliation of those two places, and the removing of the scruple and difficulty, some would make two beginings of the *Reign* of this *Jehoram*, and three beginings of the *Reign* of the other *Jehoram* King of *Israel*, *viz.* thus; This *Jeho-*

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the very next year, immediately his Brother *Jehoram* (*viz.* this *Jehoram*) did succeed him, which was in the eighteenth year of *Jehoshaphat*, and yet that eighteenth year of *Jehoshaphat*, or first year of *Jehoram* King of *Israel*, might also be said to be the second year of *Jehoram* the son of *Jehoshaphat*, for he also (as is said) had appointed his son *Jehoram* to rule and govern the Kingdom at his going forth, when he did accompany *Ahab* to *Ramoth-Gilead*; where he stayd (as it seems) till the next year was begun, which was the eighteenth year of his own, and the second year of his son's Reign. But something is spoken to this purpose in the Notes upon *Jehoram* King of *Judah*. who was his Contemporary.

In the time of this Kings Reign, *Elisha* began to prophesie in *Israel*, and (as it seems) about the second year of it,

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it, which was also the nineteenth year of *Jehoshaphat* King of *Judah*, immediately after the taking of *Elijah* up into Heaven; which (as it is very probable) was about that year, as is said in the Notes upon *Jehoshaphat*'s Reign. Now that *Elisha* did begin to prophesie about the second year of this *Jehoram* King of *Israel*, doth seem to appear, as by the time when *Elijah* was taken up into Heaven (for then the Spirit of *Prophesie* did rest from that time forward upon the head of *Elisha*;) so also by the passages of things which were done in the time of the Reign of *Jehoram*, which was twelve years, *viz.* thus; *Elisha* traveling often unto *Shunem*, where a pious Gentlewoman did courteously entertain him, providing a Chamber with convenient furniture therein for him, as he was to come and go to and fro that way, 2 *Kings* 4. 8, 9. &c. The *Prophet* by way of grate-

JUDAH. *Jehoram.*

Jehoram King of *Judah* did first begin to reign in the fifth year of his Father *Jehoshaphat*, *viz.* when *Jehoshaphat* took *Athaliah* the daughter of *Ahab* to wife to his son *Jehoram*, and then for the more firm settling him in the Kingdom, did joyn him to reign with himself: (thus *Paludanus* and *Sanctius*:) which they gather from 2 *Ki.* 8.16. *In the fifth year of Joram the son of Ahab, and of Jehoshaphat* (*i. e.* say they, in his fifth year also) *did Jehoram the son of Jehoshaphat begin to reign*: But it will be (I believe) no easie matter to bring the fifth year of *Ahab*, and the fifth year of *Jehoshaphat* together, seeing that *Jehoshaphat* began to reign in the fourth year of *Ahab*. The second begining of his reign was about 20 years after, *viz.* at the death of *Jehoshaphat*, when he began to reign alone. And the three beginings of the other *Jehoram*'s reign they make to be these; First, when his Brother *Ahaziah* fell sick by his Fall, then (they say) *Jehoram* was set up as *Assistant* in the Government, and that was about the 18 year of *Jehoshaphat*; and of this begining they understand that place in 2 *Ki.* 3.1. The second was when the Prophet *Elijah* told *Ahaziah* that he should not recover from his sickness, whereupon (they

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conceive) *Jehoram* was appointed to exercise *Kingly* authority in his own name; which, they say, was about the 21 year of *Jehoshaphat*; and from thence, they say, *Jehoram* the son of *Jehoshaphat* began to reign (after his Fathers death) in the fifth year of *Jehoram* King of *Israel*, as in 2 *Kin.*8.16. And the third was after the death of *Ahaziah* King of *Israel*, which was (as they say) the year after the death of *Jehoshaphat*; and from thence, *Jehoram* King of *Judah* is said to begin to reign before him, as in 2 *Ki.*1.17. But this way of curing one doubt doth multiply more, and consists upon many uncertainties, and doth also multiply divers beginings of the Reign of both these *Jehoram*'s without necessity.

Others therefore (with more probability) do endeavor to salve this difficulty by making only two beginings of the reign of this *Jehoram*; and both of them in the time of his Father *Jehoshaphat* (for that he did reign whilest he lived, is said expressly in 2 *Kin.*8.16.) the first was (not in the fifth year of *Jehoshaphat*, as some, before mentioned, have affirmed, but) about the latter end of the 17 year of *Jehoshaphat*, *viz.* (as is conceived) about that time when he went with *Ahab* to recover *Ramoth-Gilead*;

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grateful requital obtained for her (being barren) a *Son* from the *LORD*, which son after some years fell sick and dyed; whereupon the *Prophet*, being fetcht, he restoreth him to life again. After these things, there coming a *Famine* into the Land for about seven years together, the woman goes and dwells all that space in the Country of the *Philistins*: the *Famine* being ended, she returned and came again into her own Land in *Israel*, before that King *Jehoram* was dead (for to him it was that she presented a *Petition* for her Land, which had been taken up and possessed by some others in the time of her absence) 2 *Kings* 8. Vers. 1. to 7.

Now all these things being duly considered, the time when *Elisha* did begin to prophesie seems necessarily to have been at the latest about the second year of the Reign

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Reign of this *Jehoram* King of *Israel*: for reckon backward from the time when the woman did again return home from the Land of the *Philistins*, which was about the eighth year after the Famine began; then suppose that her childe before that was but between two and three years old when it dyed, and less it cannot well be imagined, for he was able to go into the Field to his Father, and to complain of the pain in his head; and one year more there must be allowed for that which was before the birth of the childe, as, *viz.* the time of the mothers conceiving and bearing of it, and of her entertaining of the *Prophet* going and coming before that: all which being put together, do plainly hold it forth, that the time when *Elisha* did begin to prophesie could not easily be after the second year of the Reign of this *Jehoram,*

JUDAH. *Jehoram.* *Gilead*; and in respect of this, he may be said to begin to reign a year before the other *Jehoram* King of *Israel*, who is said to begin to reign in the 18 year of *Jehosaphat*, 2 *Kin.* 3.1. And the second was about the 22 year of *Jehosaphat*, who might then set up his son to reign with him, either by reason of his own age (being about 57 years old) or of his going abroad to war, helping *Jehoram* King of *Israel* against *Moab*, as in 2 *Kin.* 3.7. Now this begining of the reign of *Jehoram* King of *Judah* doth exactly concur with the fifth year of the other *Jehoram*, *viz.* the King of *Israel*, according to 2 *Kin.* 8.16. and from thence he continued his *regal* power after his Fathers death; neither shall we need to make a third begining of his reign, when his Father dyed.

The years after the *Temple.*

¶ The second Doubt or Difficulty is about his *Age* when he began to reign.

I confess his Age is so expresly and so often set down (*viz.* three several times) that he was 32 years old when he began to reign, as in in 2 *Kin.* 8.17. and 2 *Chron.* 21.5. and again Vers. 20. oftener then (I think) the age of any of the Kings besides; that it may seem to be altogether out of question.

But

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Jehoram. JUDAH.

But yet that which is a ground or occasion of the scruple or question about his *age* when he began to reign, is this; *viz.* If he was 32 years old when he began to reign, and reigned eight years (as it is said in all those three places mentioned) then he must be about 40 years old, and no more, when he dyed; and yet it is said, that his son *Ahaziah* or *Jehoahaz* (who succeeded him, and was also his youngest son, the rest being taken and slain by the *Philistins* and *Arabians*, 2 *Chron.* 21. 16, 17 and 22. 1.) *was* 42 *years old* when he began to reign, 2 *Chron.* 22. 2. whereby the youngest son must either be two years elder then his Father; or else there must be (as it seems) an *Interregnum* or *vacancy* in the Kingdom of *Judah* for divers years after the death of *Jehoram*, before his son *Ahaziah* did begin to reign; the which latter cannot be granted, for *Ahaziah* began to reign in the twelfth year of *Jehoram* King of *Israel*, and that was about the eighth year after this *Jehoram* King of *Judah* did begin to reign, for he began in the fifth year of the other *Jehoram*, 2 *Kin.* 3. 1. and he is said to have reigned eight years.

This knot is generally acknowledged

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ram, or the nineteenth year of *Jehosaphat*, which was all one. From which year we shall finde he continued a *Prophet* in *Israel* about sixty years, for he dyed in the days of *Joash* King of *Israel*, 2 *Kings* 13. 14.

In the twelfth year of the Reign of *Jehoram*, *ejhu* (one of his Captains) being, by the *Lord*'s appointment, anointed to be *King* in his stead, came out against him, and killed him, and also cut off all the house and *Posterity* of *Ahab*, according to the Word of the *Lord* in 1 *Kings* 21. 21, 22. and so reigned in his room.

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The years after the *Temple.*

ledged to be more difficult then the former; and by some, to be the most intricate of all other, if not altogether indissoluble. *Piscator* ingenuously confesseth, *hanc equidem quæstionem solvere non possum*, that he cannot answer it: And to the same purpose do *Lavater* and *Diodati* express themselves: and generally all Expositors do speak of this 2 *Chron.* 22. 2. as of a most obscure place. *Paludanus* says, *hic hæreo*, here I stick fast: and professeth, that he thinks the Truth in this place is yet hidden from the World. The Answers unto this difficulty I shall refer to the Notes on the next King of *Judah*, where (as I conceive) there is more fit occasion to speak unto it. Onely for the present, this I believe may be affirmed as the Truth, *viz.* That this *Jehoram* was 32 years old when he began to reign, because it is so often expressed in the Scripture.

¶ The third *Scruple* and Difficulty is about the *time* and *number* of *years* which he reigned.

The Scripture doth also express it in the three places already mentioned, *viz.* That he reigned eight years. But then the question here will be (seeing he had a double begining of his reign) whence we are to begin the account of those eight years? whether from the seventeenth year of *Jehosaphat* (which was the year of his first begining to reign) or from the 22 year? The Answer to this is not so difficult;

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cult; for it seems plainly that those eight years are to be reckoned from the 22 year of *Jehoſaphat*, becauſe from thence to the twelfth year of *Jehoram* King of *Iſrael* (who began to reign in the eighteenth year of *Jehoſaphat*, 2 *Kings* 3. 1.) are juſt eight years: in the which twelfth year, *Ahaziah* (who ſucceeded this *Jehoram*) is ſaid to begin his Reign, 2 *Kings* 8. 25.

Note, firſt, That the eight years of this *Jehoram* are not all to be reckoned in *Chronological* account, but onely the four laſt of them; becauſe the firſt four years of them he reigned with his Father *Jehoſaphat*: ſo that if we account 25 years to the Reign of *Jehoſaphat*, then there are to be allowed but four diſtinct years unto *Jehoram*: or if we allow eight years to the reign of *Jehoram*'s reign, then but 22 years at the utmoſt are to be accounted to *Jehoſaphat*'s.

Note, ſecondly, That the laſt year of *Jehoram*'s reign was not fully ended when he dyed; for his ſon *Ahaziah* (who ſucceeded him) began to reign in that year, and ſo it is reckoned as the year of his Reign (for he reigned but one year) and the year after the death of *Jehoram* is accounted as the firſt year of *Athaliah*, who ſucceeded *Ahaziah*.

Though this *Jehoram* was the ſon of one of the beſt Kings of *Judah*, yet he himſelf was one of the worſt of them; for he walked in the ways of *Ahab* (whoſe daughter, *Athaliah*, he had marryed) and killed

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JUDAH. *Jehoram.*

killed all his Brethren, and divers alſo of the *Princes*, 2 *Chro.* 21. 4. whereupon the hand of the *Lord* was againſt him, for *Edom* revolted from under *Judah*, and ſo did *Libnah* alſo, Verſ. 10. moreover the *Lord* ſtirred up the *Philiſtins* and *Arabians*, who went up againſt him, and plundered him of all his ſubſtance, and carryed away his Wives and Children (all but *Jehoahaz* or *Ahaziah*, the youngeſt) and ſlew them; Verſ. 16, 17. with 2 *Chron.* 22. 1. After all which the *Lord* ſmote him with an incurable diſeaſe in his *bowels* for about two years, and at length his guts fell out; ſo he dyed in a very loathſom manner, *not being deſired*, Verſ. 16. to 20. All which came to paſs according to a Letter or writing which was ſent to him from the Prophet *Elijah*, Verſ. 12. to 16.

The years after the *Temple.*

About which *writing* of *Elijah*, there is a great Queſtion how it could come to *Jehoram* from that *Prophet*, who was taken into *Heaven* about the 19 year of *Jehoſaphat?* Divers conjectures are propounded about it: *ſome* think it was ſent from *Heaven* unto him; *others*, that the Prophet might leave it written behinde him: *others* conceive that *Elijah* is put in ſtead of *Eliſha*, or *Elias* for *Elizæus*, by the miſtake of a letter. I conceive we need not run after ſuch conjectures, ſeeing that *Jehoram* being ſet up to govern in the 17 year of *Jehoſaphat* (as is ſaid) he might expreſs his wickedneſs in his Fathers abſence, and ſo *Elijah* might ſend that writing unto him before his tranſlation.

The years after the Temple.

JUDAH.

ISRAEL. Jehoram.

[F]

AHaziah, or Azariah, or Jehoahaz (for so he is sometimes called, as 2 Chron. 21. 17. and 22. 1. 6.) being the youngest son of Jehoram (for all the other sons were slain by the Arabians, and them that came with them, 2 Chron. 22. 1.) succeeded Jehoram, and was the sixth King of Judah, and is said to have reigned but one year, 2 Chron. 22. 1. There are two Chronological Questions about his Reign.

¶ The first Question is concerning the year when he began to reign; viz. In what year of Joram King of Israel it was that he began?

The ground of this Question ariseth from comparing of two places; viz. 2 Kings 8 25. where it is said, that he began in the twelfth year of Joram; and 2 Kings 9 29. where it is said, he did begin to reign in the eleventh year of Joram.

Two or three things are given in by way of Answer to this Question. 1. Some think that Ahaziah had a double beginning of his reign, viz. one whilest his Father Jehoram lived, which was in the eleventh year of Jehoram King of Israel; and the other upon the death of his Father, which was the year after: but this I look at as a meer fansie. 2. Others do rather conceive that Joram King of Israel had a double begining of his Reign, viz. first,

ISRAEL. *Jehoram.*

JUDAH. *Ahaziah* first, in the time of his brother *Ahaziah*, King of *Israel*, who by a *Fall* through a *Latteſs*, being unfit for publique affairs, they might ſet up *Joram* to reign as *Vice-roy*; according to which, *Ahaziah* King of *Judah* might begin in the eleventh year of *Joram* King of *Israel*. The *ſecond* was after the death of his brother *Jehoram*, which was the year after; and in reſpect of this *Ahaziah* did begin to reign in the twelfth year of *Joram* King of *Israel*. But the third and more probable Anſwer ſeems to be that which is given by *Junius* and *Piſcator*; *viz.* that he began to reign in the very end of the eleventh year of *Joram*, and ſo upon the begining of his twelfth; and therefore they read the words of the one place thus, *anno undecimo completo*, *i. e.* in the very end of the eleventh year: and of the other place thus, *anno duodecimo ineunte*, *i. e.* in the very begining of the twelfth year. So that the begining of his Reign ſeems to have been about 126 years after the Foundation of the *Temple*, as appears by adding ſeven to the years after the *Temple* at the begining of his Father *Jehoram*'s reign; for although *Jehoram* is ſaid to have reigned eight years, yet we are to account but ſeven years, becauſe his eighth and laſt is reckoned for the year in which this *Ahaziah* did reign; and about the year of the *World* 3113.

The years after the *Temple*.

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The years after the *Temple.*

Abaziah. JUDAH. ISRAEL. *Jehoram.*

¶ The second *Question* (which indeed is one of the most vexing of all the *Questions* about the *Kings*) is concerning his *Age* when he *began* his Reign?

This Question ariseth from 2 *Chron.* 22. 1, 2. compared with the age of his Father *Jehoram* when he dyed; for in that place it is said, that *Ahaziah* was 42 years old when he began to reign, and yet his Father was but fourty at his death, as appears before in the Notes upon the reign of *Jehoram* King of *Judah.* Now the Question then is, How it could be possible for the son, and the youngest too, to be 42 years old, when the Father himself was but fourty? This Question hath strained the wits of Interpreters to finde out a satisfying Answer; and yet, I confess, none of all the Answers (though they be many) that are given, which I do meet withall, do fully satisfie: the most special whereof are as followeth.

1. It is thought by some, that there is an *error* or mistake of the *Amanuensis*, writing 42 in stead of 22: but this Answer is not to be thought so safe, in regard it may open a gap that cannot easily be stopt.

2. *Others* therefore say, that he reigned twenty years with his Father *Jehoram*, before he reigned alone, and was 22 years old when he began that reign, and 42 when he reigned alone after his Fathers death. Thus (it is said) the Jewish D. D. used to expound

ISRAEL. *Jehoram.*

JUDAH. *Ahaziah.*

The years after the *Temple.*

expound that place in 2 *Chron.* 22. 2. and so *Jerome* and *Zuarez*, *Azorius*, and *Lavater* (who yet acknowledgeth that he was not satisfied with that or any other Exposition that he could meet withall.) But against this it is replyed, 1. That this Answer doth not a whit ease the scruple; for still the son must be two years elder then the Father, for his Father was but fourty when he dyed at the end of his eight years reign; and *Ahaziah* is said to be then 42. 2. It is unreasonable to think that there should be three Kings at the same time together in one Kingdom, as this Answer doth imply; for *Jehosaphat*, and *Jehoram*, and this *Ahaziah*, must reign all together, if so be that *Ahaziah* did reign twenty years with *Jehoram*. And, 3. it is a most unlikely and incredible thing, if the *grand-childe* should be taken into the *Government* with the Father and Grandfather, that the very *youngest* of all the sons of *Jehoram* should be preferred before all the rest of them, being then living.

3. It is said by some others (which is almost the same with the former Answer, onely this seems to make the first begining of his reign sooner by four or five years, then that doth) that he began at the first to reign in the fifth year of his Grandfather *Jehosaphat*'s reign; and was then 22 years old, and 42 years old when he began to reign alone: thus *Sanctius*. But against this, the reasons against the former *Answer* do hold strong; and besides,

If

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Ahaziah. JUDAH. ISRAEL.
Jehoram.

If he was 22 years old in the fifth year of *Jehoſaphat* (who was then juſt fourty years old, for he was 35 when he began to reign) then *Jehoſaphat* muſt be but eighteen years old when his grand childe *Ahaziah* was born; and ſo was the youngeſt grandfather that ever was in this world: and then how young muſt *Jehoram* be, the ſon of *Jehoſaphat* and Father of *Ahaziah*, conſidering alſo that *Ahaziah* was the youngeſt too?

4. Another *Anſwer* is, That thoſe 42 years are not to be underſtood of the age of *Ahaziah* himſelf, but of his Parents; *viz.* That his Father *Jehoram* was 42 years old, and his Mother *Athaliah* alſo was ſo old, when he began to reign: which they gather, partly from that phraſe in the Hebrew Text, which is thus, *Ahaziah was the ſon of fourty two years old* when he began to reign: and partly alſo by altering of the point between the firſt and ſecond Verſes of that 2 *Chron.* 22. and ſo reading the words thus; *So Ahaziah the ſon of Jehoram King of Judah, who* (i. e. *Jehoram*) *was fourty two years old* (or *the ſon of fourty two years*) *when Ahaziah began to reign*: Thus *Paludanus*; who yet doth himſelf acknowledg this Expreſſion and ſenſe to be improper. But againſt this Anſwer it may be ſaid, 1. That it is an uſual phraſe in the Hebrew language to expreſs the age of a perſon, by ſaying, *he was the ſon of ſo many years*: as *Gen.* 5. 32. *Noah was the ſon of five hundred years when he begat his ſons*: *i. e.* not that he was

ISRAEL. *Jehoram.*

JUDAH. *Ahaziah.*

The years after the *Temple.*

was the son of such a man who was 500 years old, but that himself was so old. *Genes.* 17. 1. *Abraham was the son of* 99 years when *God* renewed his *Covenant* with him: *i. e.* he was 99 years old. 2. It is more then can be proved, that either his Father or Mother were just 42 years old, when he began to reign: for it is apparent that his Father *Jehoram* was but fourty at his Death, as is said before. 3. It is altogether unusual in the Scripture to mention the age of the Father in setting down the begining of any of the Kings reigns: and if that had been intended in this place, I believe it would have been expressed more plainly then here it is.

5. Others go this way (which I see is most generally approved) *viz.* That those 42 years are to be understood, not of the age of *Ahaziah*, but of the house of *Omri* (for *Athaliah*, the mother of this *Ahaziah*, was the grandchilde of *Omri*:) so that this, say they (*viz. Broughton*, *Junius*, and others) is the meaning of the place, *viz.* That *Ahaziah* began to reign in the 42 year of the house of *Omri*, or from the time that *Omri* and his house did begin to reign: and so indeed there seems to be about 42 years from that time when *Ahaziah* did begin to reign: For from the 31 year of *Asa* (when *Omri* began to reign over all *Israel* when *Tibni* was dead) *Omri* reigned eight years, and *Ahab* 22 (in which the one year of *Ahaziah* King of *Israel* is included)

The years after the *Temple.*

Ahaziah. JUDAH. ISRAEL. *Jehoram.*

ded) and then *Joram* twelve years (in whose last year this *Ahaziah* King of *Judah* began to reign) which together do make up 42. And to strengthen this Exposition, they read the place by a *Trajection*, or transplacing the words, thus; *Ahaziah the son of Joram King of Judah reigned: his mothers name was Athaliah, the daughter of Omri, who* (i.e. *Omri*) *was fourty two years old when Ahaziah began to reign.* But against this it is objected, 1. That this manner of expounding of that phrase, which sets out the begining of his reign, is altogether various from the usual manner of setting down the beginning of the Reign of any of the Kings; as *Piscator* sheweth in a great many instances. And 2. If such a transplacing of the words of Scripture may be allowed, it seems to give way to make *quidlibet ex quolibet*, and even a very nose of wax, which may be bent this way and that.

6. There is yet another way (if it may be called another) which Mr. *Ainsworth* (on *Gen.* 5. 32.) doth mention, *viz.* That *Ahaziah* was the son of 22 years for his own life, but the son of 42 years *for the state of his Kingdom*: What his meaning is, I must confess I do not well understand; for if by [*the state of his Kingdom*] he meaneth the Kingdom of *Israel*, it is not a proper expression, because that was not his Kingdom: and if he meaneth the Kingdom of *Judah*, over which he reigned, then I do not see the Truth of it; for the state of that Kingdom, since the rent-

ing

ISRAEL. *Jehoram.*

JUDAH. *Ahaziah.*

The years after the *Temple.*

ing of the ten Tribes from the houſe of *David*, had continued above twice 42 times, even neer upon an 100 years: therefore I leave his meaning to them that can pick it out.

For mine own part, I do believe that he was but 22 years old when he began to reign; accordingly as it is expreſſed in 2 *Kings* 8. 26. And as for that place in 2 *Chron.* 22. 2. where it is ſaid, he was 42 years old; if liberty might be allowed that way (as I ſaid before of one place) I ſhould chooſe this for a ſecond, to think there might poſſibly be ſome *Sphalma graphicum*: and indeed the Greek Tranſlation of the LXX do ſeem to intimate ſome ſuch thing; for there it is that *Ahaziah* was 22 years old when he began to reign. But I confeſs I would not be too bold this way.

The too much familiarity and correſpondence of *Ahaziah* with his Uncle *Jehoram* King of *Iſrael*, coſt him his life within the compaſs of a year after he began to reign: for *Jehu* having ſlain *Jehoram*, and meeting with *Ahaziah*, with 42 of his Courtiers, ſpared neither him nor any of the reſt alive.

The years after the *Temple.*

JUDAH.

[g]

ATHaliah, the Queen-mother of *Ahaziah*, and wife of *Jehoram*, and the daughter of *Ahab* King of *Israel*, hearing that *Jehu* had slain her son *Ahaziah*, she presently murdered all the seed royal, except *Joash*, an Infant (whom his Aunt, the wife of *Jehojadah* the *High-Priest*, did hide, with his Nurse, in a Chamber of the *Temple*) and usurping the Government of the Kingdom, reigned seven years, but not compleat, for she was slain (as she had slain others) in her seventh year, 2 *Kings* 11. 3, 4. &c. she was the seventh that did reign over the *Kingdom* of *Judah*. The beginning of her Reign (being the year after *Ahaziah* began to reign, who reigned but one year) seems by that account to have been about the 127 year after the Foundation of the *Temple*, and about the 3114 year of the *World*

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1
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Note; That the begining of her Reign over *Judah*, and of *Jehu*'s over *Israel*, was together in the very same year, and about the very same month: for the two Kings of *Judah* and *Israel* being slain together at the same time, thereupon these two did im-

ISRAEL.

[k]

JEhu, one of the Captains of *Joram* King of *Israel*, having, by the *Lord*'s commandment, slain the King his Master, was anointed to reign in his stead (being the tenth King of *Israel*) and reigned 28 years, 2 *Kings* 10. 36. he began to reign in the twelfth year of *Joram*, for it was in that year that he slew him, and so succeeded him: The beginning of his Reign was just about the same time when *Athaliah* began to reign over *Judah*.

The 28 years of his reign seem to be compleat, for his son succeeded him in the 23 year of *Joash* King of *Judah*, 2 *Ki.* 13. 1. Now suppose that *Joash* began to reign in the very begining of *Jehu*'s seventh year (for in that year he did begin his reign, 2 *Kings* 12. 1) and again, though *Jehoahaz* the son of *Jehu* began to reign after his Father, in the very begining too of the

23

Jehu. ISRAEL.
23 year of *Joash*; yet there were (as will easily appear by the Table of this Fifth Period) 22 years compleat, which together with the six years which he did reign in the time of *Athaliah*, do make up full 28 years.

Although for that service which *Jehu* did, in cutting off the Posterity of *Ahab*, the *Lord* promised that his Posterity, even to the fourth Generation, should reign (as it did also come to pass) yet for *Jehu*'s Idolatry the *Lord* did begin to cut *Israel* short in his days, especially the two Tribes and an half, 2 *Kings* 10. 32, 33. and afterwards in the time of his Posterity, *Israel* was much more oppressed by *Hazael* and *Benhadad*.

[*I*]

JEehoahaz, the son of *Jehu*, began to reign over *Israel* (being the eleventh King) in the 23 year of *Joash* King of *Judah*, and reigned seventeen years, 2 *Kings* 13. 1.

Note; That the last year of his Reign seems not to be com-

JUDAH. *Athaliah*. immediately succeed them in the Kingdoms; and therefore the years of the two Kingdoms, by the Reign of the Kings thereof, must be equal, from the *Division* of *Israel* from the house of *David*, unto this time: and so also from this time to the end of the Kingdom of *Israel*, the years must be the same, both of the Reign of the Kings of *Israel*, and also of *Judah*.

[*H*]

JOash, or *Jehoash* (for so he is called, 2 *Kings* 11. 2, 21.) the son of *Ahaziah*, when *Athaliah* his Grandmother murthered the rest of the seed royal, was preserved by the care of his Aunt *Jehoshabeath*, 2 *Chron.* 22. 10, 11, 12. and was made King over *Judah* when he was seven years old, 2 *Chron.* 24. 1. (being the eighth that reigned in that Kingdom.) He began to reign in the seventh year of *Athaliah*, 2 *Kin.* 11. 3, 4. which was about the 133 year after the Foundation of the *Temple*; as appears by adding the six compleat years

The years after the *Temple*.

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The years after the *Temple.*

Joash. JUDAH.

years, which *Athaliah* had reigned when he began, unto the year after the *Temple* when she began to reign; and about the year of the *World* 3120.

He reigned fourty years, 2 *Kings* 12. 1.

About the 23 year of his Reign, he took order for the repairing of the *Temple*, which was grown into great decay, having many great breaches in it, 2 *Kings* 12. 6, 7. &c. which (as it seems by 2 *Chron.* 24. 7.) the sons of that wicked woman *Athaliah* had made to deface and spoil the *Temple*, for the enriching of their Idolatrous Temple.

After the death of *Jehoiadah* (the good old High-Priest) who had set up this *Joash* to be King, he fell to Idolatry through the instigation of his Princes; for which *Zachariah*, the son of *Jehoiadah*, reproving them, was stoned to death at the commandment of the King, in the Court of the *Lord*'s house: which was (as it seems probable) towards the latter end of his Reign, and about the 39 year of it; for in 2 *Chr.* 24. 21.

ISRAEL. *Jehoahaz.*

compleat, and but little more then begun; for though he is said to reign seventeen years, and his son *Joash* sixteen (*i. e.* 33.) yet according to the computation of the years of the Kings of *Judah*, which were their Contemporaries, the years of both their reigns together were at the most not above 32.

There is a Question how he can be said to reign seventeen years, seeing that he began to reign in the 23 year of *Joash*, and his son (that succeeded him) in the 37 year of *Joash*; whereby it appears (though both the 23 and 37 years be included in the account) that there could be but fifteen years at the utmost. But for Answer, it is thought (by *Junius*, *Paludanus*, and others) that *Joash* the son of this *Jehoahaz*, might reign as *Vice-roy* before his Fathers death, *viz.* about the 37 year of *Joash* King of *Judah*; and that *Jehoahaz* might reign to the 39 year of *Joash*.

In the days of this King the *Syrians* did greatly oppress *Israel*, in so much as they had left but fifty horsemen, and ten Chariots, and 10000 foot-men;

Joash. ISRAEL.

men; yet, upon his seeking to the *Lord*, he was heard (though he was a wicked man) and *Israel* was saved from under the hand of the *Syrians*, 2 *Kings* 13. 3, 4, 5.

[m]

JOash, the son of *Jehoahaz*, began to reign over *Israel* (being the twelfth King of that Kingdom) in the 37 year of *Joash* King of *Judah*, 2 *Kings* 13. 10. and reigned sixteen years.

There is a question or scruple about the begining of his Reign, *viz.* How he can be said to begin to reign in the 37 year of *Joash* King of *Judah?* when as *Jehoahaz* (the Father of this *Joash* King of *Israel*) reigned seventeen years, begining in the 23 year of that *Joash*; and therefore the seventeen years must end in the 39 (at the least) of that *Joash*. The Answer hereunto is intimated in the Notes of the Reign of *Jehoahaz* (the foregoing King of *Israel*) which briefly is this, *viz.* That this *Joash* King of *Israel* (as it seems) might have a double begining of his Reign: 1. In the time of his Father, about the 37 year of *Joash* King of *Judah*: and the other after his Fathers death.

JUDAH. *Joash.*

21, 22, 23. it is said, *At the end or return of that year* (for so it is in the Hebrew Text) *the Syrians came against him, and killed his Princes, and tortured the King himself:* and presently after that the *Syrians* were gone from him, two of his own servants murdered him in his bed, Vers. 24, 25. and so he had blood for blood, by the just hand of the *Lord*, given him to drink.

Note; That his last year seems not to have been compleat, for his son succeeded him in the second year of *Joash* King of *Israel*, and that was but the fourtieth year of this *Joash* King of *Judah*.

The years after the *Temple.*

[l]

AMaziah, the son of *Joash*, began to reign in the second year of *Joash* King of *Israel* (being the ninth that reigned in the Kingdom of *Judah*) and reigned 29 years, 2 *Kings* 14. 1, 2, and 2 *Chron.* 15. 1. The

The years after the *Temple*.

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Amaziah. JUDAH.

The begining of his reign seems to have been about the 172 year after the Foundation of the *Temple*, as appeareth by adding 39 compleat years of the Reign of his Father *Joash*, unto the year after the *Temple* when he began to reign: for we are to account but 39 years for the time of the reign of *Joash*, becauſe the fourtieth or laſt year is reckoned for the firſt of *Amaziah*; and about the year of the *World* 3159.

Note; That we are to account the 29 or laſt year of his reign as compleat and full, becauſe that *Jeroboam* the King of *Iſrael* is ſaid to begin his reign in the fifteenth year of *Amaziah*, and that *Amaziah* lived 15 years after in the time of that *Jeroboam*, 2 *Chron.* 25. 25. now thoſe two fifteens or thirty, are 29 years compleat.

We read of two Battels which he fought; the one againſt the *Edomites*, whom he overthrew with a

ISRAEL. *Joaſh.*

death. But then hereupon ariſeth another Queſtion, *viz.* Where we are to begin the account of the ſixteen years of his reign; whether from the 37 year of *Joaſh* King of *Judah*, or the 39 year when this *Joaſh* began to reign after the death of his Father? I confeſs the letter of the Text ſeemeth to hold forth, as if from the 37 year, 2 *Kings* 13. 10. where the begining of his reign in the ſaid 37 year is joyned together with the ſixteenth year of his reign; yet that it cannot eaſily be reckoned from that, ſeems to be apparent from the year wherein this *Joaſh* ended his life and reign, and when alſo his ſon *Jeroboam* began to reign after him, which was in the fifteenth year of *Amaziah*, 2 *Kings* 14. 23. for this *Joaſh* began to reign about a year before *Amaziah* (who did begin his reign in the ſecond year of this *Joaſh*.) Now if *Joaſh* dyed not before the fifteenth year of *Amaziah*, then the ſixteenth year of his reign could not begin in the 37, but 39 year of *Joaſh* King of *Judah*; for otherwiſe he muſt have reigned not ſixteen, but eighteen years; therefore the account of his ſixteen years muſt begin from the 39 year of *Joaſh* King of *Judah*, *viz.*

Joash. ISRAEL.

viz. when this *Joash* King of *Israel* began to reign alone after the death of his Father *Jehoahaz*: as may appear by reckoning backward from the death of this *Joash* (or the begining of the reign of his son *Jeroboam*) which was in the fifteenth year of *Amaziah*, unto the 39 year of *Jehoash* King of *Judah*.

As for that place, in 2 *Kings* 13. 9, 10. which seems to begin the sixteen years of *Joash* at the 37 year of *Jehoash* King of *Judah*, it may be read by a Parenthesis, so as to disjoyn them, thus; *Jehoahaz slept with his Fathers, and they buried him in Samaria, and Joash his son reigned in his stead (in the 37 year of Joash King of Judah began Jehoash the son of Jehoahaz to reign) over Israel in Samaria sixteen years.*

In the days of *Joash*, the Prophet *Elisha* dyed (though the particular year be uncertain) for he came to visit him in his sickness whereof he dyed, 2 *Kings* 13. 14. whereby it appears, that he had been a *Prophet* about sixty years, *viz.* from about the second year of *Joram* King of *Israel*.

Jero-

JUDAH. *Amaziah.* a great slaughter; whereupon he waxing proud and insolent, sent a challenge to *Joash* King of *Israel*; and their two Armies at length meeting, *Amaziah*, with the men of *Judah*, were worsted; and the King of *Israel* rid in triumph into *Jerusalem*, where he brake down a great part of the Wall thereof, and carryed away the Treasure which he found both in the *Temple* and in the house of the King. These two Battels were fought in the former part of his reign (probably in the fourteenth or fifteenth year of it) for it is said, that *Amaziah* lived after *Joash*, that King of *Israel* who overcame him, fifteen years, 2 *Chron.* 25. 25.

He falling into Idolatry, waxed insolent; and being unprosperous, the people grew weary of him: he understanding their purpose to call him to account, or to deal with him for his miscarriages, and thereupon fleeing

The years after the *Temple.*

The years after the *Temple.*

Uzziah. JUDAH.

fleeing to *Lachiſh*, they following after him, ſlew him there, 2 *Chron.* 25. 27.

[K]

UZziah or *Azariah* (for ſo he is named 2 *Chron.* 26. 1. 2 *Kings* 14. 21.) the ſon of *Amaziah*, began to reign over *Judah* (being the tenth that reigned in that *Kingdom*) in the 27 year of *Jeroboam* King of *Iſrael*, and reigned 52 years, 2 *Kings* 15. 1, 2. and 2 *Chron.* 26. 3.

There are two Queſtions about the begining of his Reign. The firſt Queſtion is from *Matth.* 1. 8. where it is ſaid, that *Uzziah* ſucceeded *Joram*; whereas in the Hiſtory and Chronicle of the Kings, he is ſaid expreſly to be the ſon of *Amaziah*, and to ſucceed him; and indeed there were four that reigned in *Judah* between *Joram* and *Uzziah* (viz. *Ahaziah*, *Athaliah*, *Joaſh*, and *Amaziah*)

ISRAEL. *Jeroboam.*

[n]

JEroboam, the ſecond of that name, the ſon of *Joaſh* King of *Iſrael* (the thirteenth King of that Kingdom) began to reign in the fifteenth year of *Amaziah* King of *Judah*, and reigned 41 years, 2 *Kings* 14. 23.

Note; That the firſt year of his Reign was in a manner concurrent with the fifteenth year of *Amaziah*; for *Joaſh*, the Father of this *Jeroboam*, dyed in the latter end of the fourteenth year, or, at the furtheſt, about the begining of the fifteenth year of *Amaziah.*

The 41 or laſt year of *Jeroboam* we may reckon as compleat, there being nothing appearing to the contrary; there being alſo (as it ſeems) an Interregnum or Vacancy in the Kingdom of *Iſrael* for about the ſpace of eleven years.

AN

ISRAEL.

AN

INTERREGNUM

or

VACANCY

of

Eleven Years.

[o]

Zachariah, the ſon of *Jeroboam* the ſecond, and the fourth Generation of the houſe of *Jehu*, and the fourteenth King of *Iſrael*, began to reign in the 38 year of *Uzziah* King of *Judah*, and reigned ſix months, 2 *Kings* 15. 8.

Note;

Uzziah. JUDAH.

maziah:) why then doth the *Evangeliſt* ſo place him? Unto which it may be anſwered truly, That *Uzziah* was born of *Joram*, though not immediately as of his next Father, even as *Jeſus Chriſt* is ſaid, Verſ. 1. to be the ſon of *David*, and *David* to be the ſon of *Abraham*. But then if it be further demanded, why the *Evangeliſt* ſhould omit thoſe other which were between *Joram* and *Uzziah*? I ſuppoſe that is a Queſtion more curious then uſeful and neceſſary: ſome conjecture one thing, and ſome another; as, 1. Some ſay, the *Evangeliſt*, ſtriving to comprize the *Genealogy* of *Chriſt* from *Abraham* in three *Fourteen Generations*, was neceſſitated to leave out ſome in the ſecond *Claſſis* or *Series*. 2. Others; becauſe the *Genealogy* of the Kings of *Judah* being ordinarily known, he was the leſs exact to mention them all particularly. 3. Others again think, that they might be omitted becauſe of their evil Government, and unnatural deaths, each of them being ſlain one after another. Or, 4. poſſibly becauſe by the Mothers ſide they deſcended from the wicked ſtock of *Ahab* (for *Joram* marryed *Athaliah* the daughter of *Ahab*, 2 *Chron.* 2[illegible].6.)

Y whoſe

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whose house the *Lord* doomed to be rooted out. But learned *Pareus* (in my apprehension) speaks safest, *viz.* That the reason hereof is better to be left to the secret *Will* of *God*, then to be curiously enquired and sought for.

The other *Question* (which indeed doth more properly concern the matter of *Chronology* then the former) is this, *viz.* How it can be said that he began to reign in the 27 year of *Jeroboam* King of *Israel*, as it is expressed in 2 *Kings* 15. 1. when as his Father *Amaziah* (after whom this *Uzziah* immediately succeeded) lived but fifteen years after the beginning of *Jeroboam*'s reign, 2 *Kings* 14. 17? Unto which I meet with these three Answers.

1. Some answer this scruple, by saying, that *Jeroboam* King of *Israel* had a double begining of his reign; *viz.* 1. Whilest his Father *Joash* lived, with whom he reigned eleven years: The second when his Father dyed. Now according to the former, *Uzziah* might begin to reign in the 27 year of *Jeroboam*; and according to the latter, in his fifteenth or sixteenth year; and yet still both were but one and the same year.

2. Others

ISRAEL. *Zachariah.*

Note; That these six months of his reign must begin in the latter part of that 38 year of *Uzziah*, because *Shallum* (who succeeded *Zachariah*) is said to begin to reign in the 39 of *Uzziah.*

If it be questioned here, how *Zachariah* can be said to begin to reign in the 38 year of *Uzziah* King of *Judah*, seeing that *Jeroboam*, the Father of this *Zachariah*, dyed in the 26 year of *Uzziah*, as will easily appear by looking into the *Chronological* Table of this Fifth *Period?* It is answered, that there must be acknowledged an *Interregnum* or Vacancy in the Kingdom of *Israel*, from the 26 to the 38 year of *Uzziah*, which was about eleven compleat years: And whereas some do make that *Interregnum* to have been 22 years, the reason thereof is, because they begin the account of *Uzziah*'s 52 year, not immediately from the death of his Father *Amaziah*, but about eleven

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eleven or twelve years after, *viz.* when he (being sixteen years old) was set up to reign in full power by the people: But I do rather incline to that way which makes the *Interregnum* in *Israel* to be but eleven years: for the years of such Vacancies are not to be multiplyed without extream necessity, *viz.* except there be no other way or means possible to avoyd it.

The reason or cause of this *Interregnum* in the Kingdom of *Israel*, is not expressed: possibly it might be either by reason of the minority of *Zachariah* when his Father dyed; or else (which I think is more probable) by reason of some great divisions and dissentions in the Kingdom.

Shal-

JUDAH, *Uzziah.*

2. Others say, that *Uzziah* had a double begining of his reign; the one whilest his Father *Amaziah* was fled and gone to *Lachish* (where they imagine he might live about eleven or twelve years:) the other presently after the death of his Father: and thus, according to the first account, he might begin to reign in the fifteenth year of *Jeroboam*, and according to the latter, in the 27 year.

3. Another Answer (which seems to be the more probable) is, That there was a kinde of *Interregnum* or *Vacancy* in the Kingdom of *Judah* about eleven years (*viz.* from about the 15 to the 27 year of *Jeroboam* King of *Israel*:) and so although *Amaziah* might be slain in the fifteenth year of *Jeroboam*, yet *Uzziah* might not be crowned, or be put into full possession of the Kingly power, till the 27 year of *Jeroboam*: and probably the manner of expressing the begining of his reign (varying from the ordinary expression of the begining of the other Kings reigns) may imply something this way; for it is not said, when *Amaziah* was slain, that *Uzziah reigned in his stead*, as is usually said; but thus, *And all the people of Judah took Azariah* (i. e. *Uzziah*) *being six-*

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teen years old, and made him King in ſtead of his Father, 2 *Kings* 14.21. and 2 *Chron.* 26.1. What the reaſon of ſuch a kinde of *Interregnum* was, is not expreſſed; it is likely it might be partly in regard of the minority of *Uzziah* (being, as it ſeems, but five years old at his Fathers death; for he was ſixteen years old in the 27 year of *Jeroboam*, when the people did ſet him up in full power;) and partly from the prevalency of ſome eminent perſons, who might have a chief hand in putting the King his Father to death.

Yet I call it a *kinde of Interregnum*, becauſe I am apt to believe that the eleven years (from his Fathers death in the fifteenth year of *Jeroboam*, unto the 27 year when *Uzziah* was ſet up King) were accounted in the number of the 52 years which he is ſaid to reign; and that the Government of the Kingdom might be carryed on in his name all that time: Firſt, becauſe the right and Title of the Crown did belong properly unto him immediately upon the death of his Father. And ſecondly, becauſe otherwiſe we muſt grant, not onely a double *Interregnum*, *viz.* one in the Kingdom of *Judah*, and the

ISRAEL. *Shallum.*

[*p*]

SHallum, the ſon of one *Jabeſh*, having murdered *Zachariah* the King his maſter, reigned in his ſtead (being the fifteenth King in the Kingdom of *Iſrael.*) He began to reign in the 39 year of *Uzziah* King of *Judah*, and reigned but one month, being ſlain himſelf by another, who alſo reigned in his ſtead; and ſo was ſerved himſelf as he had ſerved another, 2 *Kings* 15. 13, 14.

[*q*]

MEnahem, the ſon of one *Gadi*, having killed *Shallum*, did reign in his ſtead over *Iſrael* (being the ſixteenth King of that Kingdom.) He began to reign in the 39 year of *Uzziah* King of *Judah*, and reigned ten years, 2 *Kings* 15. 14, 17.

Note;

Menahem. ISRAEL.

Note; That the begining of his reign was not long after the begining of the 39 year of *Uzziah*; for *Zachariah* reigned six months, begining in the 38 year of *Uzziah*; and then *Shallum* one month in the 39 year; and after him this *Menahem*: therefore the 39 year could not be much begun when he began to reign.

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[r]

PEkahiah, the son of *Menahem*, began to reign over *Israel* (being the seventeenth King of that Kingdom) in the fiftieth year of *Uzziah* King of *Judah*, and reigned two years, 2 *Kin.* 15. 23.

Note; That his first year began about the begining of the fiftieth year of *Uzziah*; for else his Father *Menahem* (who began to reign in the 39 year of *Uzziah*) must have

JUDAH. *Uzziah.* The years after the *Temple.*

the other in Kingdom of *Israel* but also the *Interregnum* in *Israel* must be double to what it need to be (*viz.* 22 years in stead of eleven, which may serve) to bring the years of the Kings of *Judah* and *Israel*, which were contemporary, to accord with what the Books of the *Kings* and *Chronicles* do hold forth: whereas, by accounting the eleven years (from the death of *Amaziah* in the 15 year of *Jeroboam*, unto the 27 year when the people did set up *Uzziah* in full regal power) as part of his 52 years which he reigned, we shall need to make onely one *Interregnum* in all, and that but of eleven years in *Israel*; and so prevent an *Interregnum* in the Kingdom of *Judah*, and not make the *Interregnum* of *Israel* to be 22 years, as I see many are fain to do.

Now then, accounting the begining of his 52 years which he reigned, from the death of his Father *Amaziah* (although he reigned not in his own name, and by himself in full power, till the 27 year of *Jeroboam*) we may place the first of those years of his about the 201 year after the Foundation of the *Temple*; as appears by adding the 29 years of *Amaziah* to the year of the *Temple* at the

The years after the *Temple.*

Uzziah. JUDAH.

the begining of his reign: and about the 3188 year of the *World.*

The certain year when that dreadful *Earthquake* happened in the days of *Uzziah* (mentioned *Amos* 1. 1. and *Zech.* 14. 5.) is not expreſſed. *Joſephus* (*lib.* 6. *cap.* 11. *Antiq.*) makes it to be about the latter part of his reign, *viz.* when he went into the *Temple* to burn *Incenſe*, for the which he was ſmitten with *Leproſie*: at which time (he ſays) there was a great ſhaking of the Earth. But I cannot aſſent unto him herein, becauſe that *Earthquake*, mentioned by the *Prophets*, muſt neceſſarily be in the former, and not in the latter half of his reign, at leaſt before the 26 year of it; for it was while *Jeroboam* the King of *Iſrael* was living, *Amos* 1. 1. and he dyed about the 26 year of this *Uzziah.* I ſhould conjecture rather, that it was about the 22 year of *Uzziah*; becauſe it is not altogether improbable that that ſpeech of the *Prophet*, *Iſai.* 7. 8. may have ſome reference to that *Earthquake*, where it is propheſied, that *within ſixty five years Ephraim* (*i. e.* the Kingdom of *Iſrael*) *ſhall be broken, that it be not a people:* which 65 years are not to be underſtood from the time when

ISRAEL. *Pekah.*

have reigned eleven years, and not ten, as it is ſaid he did.

His ſecond and laſt year was compleat and full; for *Pekah* (who ſucceeded him) is ſaid to begin to reign in the 52 year of *Uzziah*, 2 *Kin.* 15. 25, 27.

[*f*]

Pekah, the ſon of *Remaliah*, having killed *Pekahiah*, reigned in his ſtead (being the eighteenth King of *Iſrael.*) He began to reign in the 52 or laſt year of *Uzziah* King of *Judah*, and reigned twenty years, 2 *Kings* 15. 25, 27.

Note; That the begining of his reign was about the begining of the 52 year of *Uzziah*; for elſe his Predeceſſor muſt have reigned more then two years.

The

Pekah. ISRAEL.

The twentieth or last year also of his Reign seems to have been compleat; for besides his first year (which was concurrent with the 52 year of *Uzziah*) he reigned 19 years fully after the death of *Uzziah*; as appears by the begining of the Reign of *Hoshea* (who succeeded him) for he is said to begin to reign in the twentieth year of *Jotham* the son of *Uzziah*, 2 *Kings* 15. 30. so that the end of his Reign seems to have been about the latter end of the 19 year, or the very begining of the twentieth year of *Jotham*: and therefore his first year which he reigned in the last year of *Uzziah*, and the nineteen years which he reigned after, do make together twenty years compleat.

Pekah invaded *Judah*, and made miserable havock amongst them; for it is said, he killed 120000, and carryed captives to *Samaria* about 200000, with very much spoyl besides;

JUDAH. *Uzziah.* when this Prophesie seems to be spoken (which was in the days of *Ahaz* King of *Judah*, Vers. 1.) for from the first year of *Ahaz* there were not above 20 years to the *Captivity* of *Israel*; as may be seen by the *Chronological* Table of this *Period*: Therefore we must conceive them as spoken with reference to some remarkable thing commonly observed and remembred by the people: Now that *Earthquake* was a very memorable thing (it seems) amongst them, because the Prophet *Amos* speaks so of it; and from the 22 or 23 year of *Uzziah* (as we may see by the Table) there were about 65 years, and in that year the Kingdom of *Israel* was broken, so as it ceased to be a *Kingdom*. Or, if we do understand those 65 years to begin from the begining of *Isaiah*'s propheſying; yet the matter wil be much what the same: for *Isaiah* began to prophesie in *Judah* about the time when *Amos* began to prophesie in *Israel*, by comparing *Isai.* 1. 1. with *Amos* 1. 1. or probably within two or three years, and that seems to be just about the time (as I conceive) the *Earthquake* was: and I do the more incline to understand that Prophesie to have reference thereunto, because that *Earthquakes*

The years after the *Temple*.

The years after the *Temple.*

Uzziah. JUDAH.

quakes have been obſerved to be fore-runners and preſages of great changes in Kingdoms, though the effects have not followed immediately, but many years after: But what I ſpeak herein is onely by way of conjecture.

In the latter part of his Reign, upon his undertaking to meddle with the *Prieſts office*, he was ſmitten with *Leproſie*, and ſo continued a *Leper* to the day of his death, 2 *Chron.* 26. 16. The year when he was ſmitten with it, and conſequently how long he was a *Leper*, is not certainly to be gathered; yet probably it was not many years before the end of his reign; for his ſon *Jotham* was of years to govern and judg the people, whileſt the King was ſecluded by reaſon of his *leproſie*. 2 *Chro* 26. 21. and yet *Jotham* was but 25 years old when his Father dyed, 2 *Chron.* 27. 1. and therefore it is probable, that *Uzziah* was leprous not many years; yet I am apt to conceive, that he was ſo more then one year; for it is ſaid, he *Was a Leper unto the day of his death*: which ſeems to intimate, as if it were ſome conſiderable time: but we muſt leave it as uncertain.

Note; That the 52 or laſt year of

ISRAEL. *Pekah.*

ſides; but the *Captives* (by the means of the Prophet *Obed*) being fed and clothed, were ſent home again, 2 *Chron.* 28. 5. to 16. The time whereof ſeems to be towards the latter end of his Reign, and probably about the 19 year of it: for it was in that part of his Reign when *Ahaz* did reign in *Judah* (againſt whom *Pekah* made this War.) Now *Ahaz* began to reign in the 17 year of *Pekah*, and it is probable he had reigned a year or two before he was invaded, becauſe it was for his great wickedneſs, as burning his ſons in the fire, *&c.* therefore I conceive it might be about the 19 year of *Pekah*: And to this alſo that prophetical ſpeech ſeems to concur, *Iſai.* 7. 16. *Before the childe ſhall know to refuſe evil and chooſe good, the Land that thou abhorreſt ſhall be forſaken of both her Kings*: which was ſpoken upon occaſion of the *Invaſion* of *Judah* by *Pekah* King of *Iſrael*, and *Rezin* King of

Pekah. ISRAEL.
of *Syria:* for thereupon the *Lord* sent *Isaiah* with his little Infant *Shearjashub* to *Ahaz*, that he should not fear those two Kings: for before that Infant did grow up to know the difference between good and evil (which usually children do not, till they be about two years old) the Land of *Israel* and *Syria* (which Land was abhorred by *Ahaz*) should be forsaken of both her Kings: and so it fell out not long after, for *Rezin* was slain by the King of *Assyria*, 2 *Kings* 16. 7, 8, 9. and *Pekah* was also killed by *Hoshea*, in the twentieth year after that *Jotham* King of *Judah* did begin to reign, 2 *Kings* 15. 30. which being within less then two years after this Invasion, it is therefore very probable that it was about the 19 year of *Pekah*'s Reign.

About the end of the nineteenth, or begining of the twentieth or last year of *Pekah* (as we may conjecture) did *Tiglath-pileser* King of *Assyria* carry away captive a great part of *Israel*, 2 *Kings* 15. 29. for it was after the former Invasion that *Pekah* with

Jotham. JUDAH.
of *Uzziah* was very near compleat (if not altogether) before he dyed, because his son *Jotham* is said to begin to reign in the second year of *Pekah* King of *Israel*, 2 *Kin.* 15. 32. and he began in the 52 and last year of *Uzziah*, Vers. 27. Now therefore if *Uzziah* had not lived to the end of that year, then *Jotham* had succeeded him, not in the second, but first year of *Pekah*.

The years after the *Temple*.

[*L*]

JOtham, the son of *Uzziah*, began to reign over *Judah* (being the eleventh that reigned in that Kingdom after the Division) in the second year of *Pekah* King of *Israel*, and reigned sixteen years, 2 *Kings* 15. 32, 33. 2 *Chron.* 27. 1, 8. The begining of his Reign seems to have been about the 253 year after the Foundation of the *Temple*; as appeareth by adding the 52 years of *Uzziah* (for I account them compleat) to the year after the *Temple* when he began to reign; and about the year of the *World* 3240.

201
52
253

The years after the *Temple.*

Jotham. JUDAH.

Note; That the ſixteenth or laſt year of *Jotham* was not compleat, becauſe then his ſon *Ahaz* ſhould begin to reign in the eighteenth year of *Pekah*, whereas it was but the ſeventeenth, 2 *Kin.* 16. 1.

There is one ſcruple about the years that he reigned; for although it is ſaid three times (in the places mentioned) that he reigned ſixteen years, yet 2 *Kings.* 15. 30. doth intimate, as if he reigned twenty at the leaſt; becauſe there it is ſaid, that *Hoſhea* King of *Iſrael* began to reign *in the twentieth year of Jotham.* That which Mr. *Perkins* doth anſwer unto it (in his *Art of Propheſying*, *pag.* 661.) doth not ſatisfie, *viz.* that *Jotham* reigned but ſixteen years alone, yet that time which he governed whileſt his Father *Uzziah* was a *Leper*, might be about four years, which made up twenty together. But according to this, the twenty and ſixteen years were but one and the ſame, though ſeemingly different; for the year of *Jotham*'s death was the ſixteenth year after he began to reign alone, and the twentieth year

ISRAEL. *Pekah.*

with *Rezin* made into *Judah*; becauſe the King of *Aſſyria* being hired to come and raiſe their ſiege againſt *Jeruſalem*, in his return (as it ſeems) made an Invaſion into *Iſrael*, and ſo carryed many of them into Captivity. And to this *Captivity* it is like that the *Prophet* alludeth, *Iſai.* 9. 1. when he ſays, the *Lord* did lightly afflict *Zebulon and Naphthali at the firſt*: which indeed was light in compariſon of their final Captivity afterward.

Hoſhea

Pekah. ISRAEL. JUDAH. *Jotham.* The years after the *Temple.*

year from the begining of the four years before: whereas the begining of *Hoſhea*'s reign was the twentieth year after *Jotham* began to reign alone; for *Pekah* (whom *Hoſhea* ſucceeded) reigned twenty years, and thoſe twenty years began but a little before *Jotham* began his laſt ſixteen years.

But the more ſatisfying Anſwer is, that *Hoſhea* began to reign in the twentieth year after *Jotham* began to reign; not that *Jotham* reigned and lived when *Hoſhea* did begin to reign (for his ſon *Ahaz* who ſucceeded *Jotham*, was about the fifth year of his reign when *Hoſhea* began) but that *Hoſhea*'s begining was in the twentieth year after that *Jotham* began to reign. Now the very reaſon (as I conceive, omitting others Conjectures) why the twentieth year of *Jotham* is rather mentioned then the fifth year of *Ahaz*, ſeems to be this, *viz.* becauſe the *Hiſtoriographer* had not yet made any mention at all of the Reign of *Ahaz*: whereas afterward, having once mentioned that, then he ſets down the begining of *Hoſhea*'s reign to be (not in ſuch a year of

The years after the *Temple.*

Ahaz. JUDAH.

Jotham, as before, but) in such a year of *Ahaz*, 2 *Kings* 17. 1.

[*M*]

253
15
268

AHaz, the son of *Jotham*, began to reign over *Judah* (being the twelfth in that Kingdom) in the seventeenth year of *Pekah* King of *Israel*, and reigned sixteen years, 2 *Kings* 16. 1, 2. 2 *Chron.* 28. 1. This was *that Ahaz*, as the Scripture doth brand him for his wickedness, 2 *Chron.* 28. 22. The begining of his Reign seems to have been about the 268 year after the *Temple*; as appears by adding the fifteen years of *Jotham* (for so many compleat years he reigned, dying, as it seems, in his sixteenth year) to the year of the *Temple* when he began to reign; and about the year of the *World* 3256.

Note, 1. That the first year of *Ahaz* was not full, but part of his Father *Jotham*'s last; yet it is accounted in the number of the years of the Reign of *Ahaz*.

Note,

ISRAEL. *Pekah.*

[*t*]

HOshea, the son of one *Elah*, having slain *Pekah*, reigned in his stead, 2 *Kin.* 15. 30. (being the nineteenth and last King of *Israel*.) He is said to begin to reign in the twentieth year of *Jotham* King of *Judah*, or twenty years after the time of the begining of *Jotham*'s Reign (the reason of which, seeing *Jotham* reigned but sixteen years, is intimated in the Notes upon *Jotham*) or (which is all one) in the fifth year of *Ahaz* King of *Judah*, and reigned nine years, 2 *Kings* 17. 1.

There may justly (I confess)

Hoſhea. ISRAEL.

feſs) ſome Queſtion be made about the begining of the Reign of *Hoſhea*, and alſo about the number of years which he reigned, becauſe the Scripture ſeems to ſpeak varioufly about the ſame: for in 2 *Kings* 15. 30. it is ſaid, that *Hoſhea* ſlew *Pekah*, and reigned in his ſtead in the twentieth year of *Jotham*, which was about the fifth year of *Ahaz* King of *Judah*: and in 2 *Kings* 17. 1. thus, *In the twelfth year of Ahaz King of Judah began Hoſhea to reign over all Iſrael nine years.* So that in one place it ſeems to be ſpoken, as if he began to reign about the fifth year of *Ahaz*; and in the other, in his twelfth year. Whereunto I ſhall anſwer briefly what I apprehend doth ſeem moſt to be according to the Truth, *viz* That although when he had ſlain *Pekah* about the fifth year of *Ahaz*, he did endeavor to poſſeſs himſelf of the Kingdom, yet it is like that the generality of the people would not ſubmit unto him till about the very latter end of the twelfth year of *Ahaz* (all the *interim* he being but

JUDAH. *Ahaz.*

Note, 2. That the ſixteenth or laſt year of *Ahaz* is not to be reckoned in Chronological account; for (as it ſeems) about the latter end of his fifteenth, or the very begining of his ſixteenth year, his ſon *Hezekiah* did begin to reign, being the third year (*viz.* the very latter end) of *Hoſhea* King of *Iſrael*, 2 *Kings* 18. 1. for the firſt year of *Hoſhea* was in the very latter end of the twelfth year of *Ahaz*; ſo that it did concur rather with the thirteenth year: and therefore the third year of *Hoſhea* (when *Hezekiah* the ſon of *Ahaz* began to reign) muſt be concurrent with the fifteenth year of *Ahaz*: in the very end whereof, or in the very begining of the year following, which is called the ſixteenth year of *Ahaz*, his ſon *Hezekiah* did begin: whereby it appears, that at the utmoſt we are to reckon but fifteen years for the reign of *Ahaz*.

The years after the *Temple.*

Heze-

The years after the *Temple*.

Hezekiah. JUDAH.

[א]

HEzekiah, the ſon of *Ahaz*, began to reign over *Judah* (being the thirteenth that reigned in that Kingdom after the Diviſion) in the third year of *Hoſhea* King of *Iſrael*, and reigned 29 years, 2 *Kin.* 18. 1, 2. 2 *Chron.* 29. 1. The begining of his Reign ſeems to have been about the 283 year after the *Temple*, as appeareth by adding fifteen (the years of the Reign of *Ahaz*) unto the years after the *Temple* at the begining of the reign of *Ahaz*, and about the 3270 year of the *World*.

268
15
283

Note; That the firſt year of *Hezekiah* (which is ſaid to be in the third year of *Hoſhea*) did begin about the very end of that third year, being indeed rather concurrent with the fourth year of *Hoſhea*, becauſe the fourth and ſixth years of *Hezekiah* were coincident with the ſeventh and ninth years of *Hoſhea*, 2 *Kings* 18. 9, 10. which otherwiſe could not be; as the Table doth ſhew.

Note, again; That the 29, or

ISRAEL. *Hoſhea.*

but a kinde of *tanquam* King) when he was generally received and owned by all the people as their King: and from that time we are to account the nine years which he is ſaid to have reigned, 2 *Kings* 17. 1. and therefore the time from his killing of *Pekah*, till the latter end of the twelfth year of *Ahaz*, was but a kinde of *Interregnum* in *Iſrael*, there being no King there, onely *Hoſhea* (it ſeems) was then bluſtering about it, but had not the full power of the Kingdom, at leaſt of the whole; and that his nine years muſt be accounted from the end of the twelfth year of *Ahaz*, becauſe from thence to the ſixth year of *Hezekiah* (which was the laſt of *Hoſhea*) were nine years, which was the time that he is ſaid to have reigned.

In the ſeventh year of his Reign, *Shalmaneſer* King of *Aſſyria* came againſt *Iſrael*, beſieging the City of *Samaria* (the chief City in which the Kings dwelling was) and in the third year after the begining of the Siege he took it, and *carryed* all the ten Tribes

Hoshea. ISRAEL.

Tribes of *Israel* (except some few persons who escaped and dwelt amongst them of *Judah*) away into *Captivity*; and brought off his own people out of *Assyria*, whom he placed in *Samaria*, and in the Cities and Towns thereof. These were they which were afterwards called *Samaritans*, with whom the *Jews* refused to have any thing to do.

The *Captivity* of *Israel* was in the ninth year of *Hoshea* (which was the last year of his Reign, and of that Kingdom) and in the sixth year of *Hezekiah* King of *Judah*, 2 *Kings* 18. 10. so that the time that the *Kingdom* of *Israel* continued from the first year of *Rehoboam* unto the sixth year of *Hezekiah* Kings of *Judah*, and from the first year of *Jeroboam* the first King of *Israel* unto the ninth year of *Hoshea* the last King thereof, was about 250 years, the last year being current and not compleat: as may appear by computing the years of the Kings of *Judah*, which were contemporary with the Kings of *Israel*; and

JUDAH. *Hezekiah.* The years after the *Temple.*

or last year of *Hezekiah*, is to be accounted compleat; because after his great *sickness* (which was about the end of his 14, or begining of his 15 year) he had 15 years more added unto his days; according as was promised by the *Prophet Isaiah*: the *Lord* ever fulfilling his *Promises* to the uttermost, and that rather over then under.

There is, I confess, a great Question about his *Age* when he began to reign; for in 2 *Kings* 18. 2. it is said he was 25 years old when he began to reign: and yet his Father *Ahaz* could then (as it seems) be but about 35. For he was twenty years old when he began to reign, 2 *Kings* 16. 2. and reigning not above 15 years, he dyed, and his son *Hezekiah* succeeded him: whereby it follows, that if *Hezekiah* was 25 years old when he began to reign, then his Father *Ahaz* was but ten years old when his son was born: which seems very unlikely, if not incredible. There are two or three things spoken by way of Answer hereunto.

1. It

The years after the *Temple.*

Hezekiah. JUDAH.

1. It is said, that *Hezekiah* was not the natural son of *Ahaz*, but *Filius Legalis*, as *Funcius* calls him; but how and in what respect, he says not.

2. *Palludanus* and others grant, that he was the *natural* son of *Ahaz*; and say, he might be begotten when his Father was but nine or ten years old: and *Sanctius* (who rests in this Answer) doth mention, in 1 *K.* 3. 1. a noble young man in *Spain*, who begat a childe of his Nurse, himself not being above ten years old: and doth also bring another Instance, alledged by *Jerom*, to the same purpose.

3. *Junius*, and such as follow him, think that *Ahaz* was 25 years old when his son *Hezekiah* was born; and say, that the twenty years of *Ahaz*, mentioned 2 *Kin.* 16 2. are to be reckoned (not at the begining of his own reign, but) when his Father *Jotham* began to reign: and to this end they read the words thus; *Twenty years old was Ahaz, When he* (i. e. *Jotham*, mentioned in the former Verse) *began to reign*: and for

ISRAEL. *Hoshea.*

and is to be seen more particularly by the *Chronological Table* of this *Fifth Period.* In which time there were nineteen Kings that reigned successively in *Israel* (besides *Tibni* the corrival with *Omri*) and every one of them wicked Idolaters, walking in the footsteps of *Jeroboam*, who is said to make *Israel to sin*, by setting up the *golden Calves* in *Dan* and *Bethel.* Yet it is remarkable, that this *Captivity* fell out in the days of *Hoshea*, who was not altogether so evil as the other Kings before him, 2 *Kings* 17. 2. but he might fill up the measure of the sins of *Israel* which were behinde: and his unfaithfulness also to the King of *Assyria*, whose Tributary he had engaged himself to be, Vers. 3, 4. might provoke the *Lord* against him, to give up him and the *Kingdom* into *Captivity*; as upon the like occasion *Jehojachin* King of *Judah* was given into the hands of his Enemies, 2 *Kin.* 24. 1, 2. *Ezek.* 17. 15. to 22. and at last also *Zedekiah*, 2 *Chron.* 36. 13.

The sins, which were the special

Hoshea. ISRAEL.

special cause of the ruine and *Captivity* of the *Kingdom* of *Israel*, are recorded in 2 *Ki.* 17 Chap.

This is the condition of all the *Kingdoms* and Glory of this World, *viz. To have a Period as well as a Beginning.*

Here endeth the *Kingdom* of ISRAEL.

JUDAH. *Hezekiah.*

for this they bring also an Instance for the like expression, *viz.* 2 *Chron.* 36. 9. *Jehojachin was eight years old, when he* (*i. e.* his Father *Jehojakim*, mentioned in the foregoing Verse) *began to reign*: for indeed *Jehojachin* was eighteen years old when he began to reign, 2 *King.* 24. 8.

In the fourteenth year of *Hezekiah*'s Reign, *Senacherib* King of *Assyria* came up against *Judah* (having sped so well against *Israel* about seven or eight years before) and besieged divers Cities, 2 *Ki.* 18. 13. whereupon *Hezekiah* did compound with him for his peace by 300 talents of silver, and 30 talents of gold: and notwithstanding all this, yet did the King of *Assyria* again within a short time after send a great Army against *Jerusalem*, even (as it seems) in the very same year; for it was before *Hezekiah* was recovered from his great *sickness*; because the deliverance from *Senacherib*'s Army, and the recovery from his *sickness*, were both promised together, 2 *Kings* 20. 5, 6. and the recovery from his *sickness* was about the end of his fourteenth year, or begining of his fifteenth. As for the continuance of the *Siege* of *Jerusalem* by the *Assyrians*, and when it was raised by that miraculous slaughter, made by an Angel, of 185000. it is not indeed expresly set down: Some have conceived that it continued two or three years, from what is said in 2 *Kin.* 19. 28, 29. where the *Lord* says, he would turn away *Senacherib*'s Army; giving *Hezekiah* this as a sign or token to assure him thereof, *viz. Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the*

The years after the *Temple.*

The years after the Temple.

the same, and in the third year sow and reap, &c. whereby it seems they could not *Till* their ground for two years together by reason of the Army; yet in the third year they should be freed from it, and then should have liberty to sow and reap. But to me it seems, that the slaughter of the *Assyrians*, and raising of the siege, was about the time when *Hezekiah* was recovered from his sickness; because it is said presently after, *It came to pass in that night* (*viz.* after the *promise* was made for their deliverance) *that the Angel of the Lord went forth, and smote in the camp of the Assyrians* 185000. And as for their forbearing of tilling their ground, that might be (not because of the Enemies, but) by reason of the *Sabbatical* year, which fell out (as is generally conceived) at that time, and together with that the year of *Jubilee* also; whereupon it was that the Land was to rest two years, (as *Ainsw.* in *Lev.* 25. 10.) *viz.* one year because of the *Sabbatical* or seventh year, *Levit.* 25. 2, 3, 4. which might fall upon the fourteenth year of *Hezekiah*: and the other as a *Sabbath* for the seven *Sabbaths* of years foregoing, *viz.* the *Jubilee*, which was the year following. I know there are who are not willing to yield that the *Jews* kept two years of Rest together at that time of *Jubilee* (see *Cunæus de republ. Hebr. l.* 1. *cap.* 6.) but think that the 49 year was kept both as the Sabbatical year, and also as the year of *Jubilee* too: which if so, then those two years of the Lands resting might possibly come thus, *viz.* the former might be occasioned by the *Assyrians*, who were up and down the Land at that time when the ground should have been tilled and sown: and then the next year might be the Sabbatical year, wherein they were commanded to let the ground rest untilled. But then the Question is, How could those two years (wherein the Land did so rest from tillage) be given as a sign of deliverance from the Army, if the *Assyrians* were gone before the second year, seeing the Rest of the second year is given expressly for a sign of it? 2 *Kings* 19. 28, 29. *Resp.* They might be propounded as a sign thereof, thus, *viz.* That as they had had experience formerly, and did also believe,

lieve, that the *Lord* could and would afterward provide food for them, without their Husbandry, for a year or two together; so they might be as confident of their Deliverance from the Army of the *Assyrians*, without striking a stroke, or shooting of an arrow. The years after the *Temple*.

Now his *Recovery* from that dangerous sickness (which some think was the *Plague*, or some pestilential disease) seems to have been about the latter end of the fourteenth or the begining of the fifteenth year of his Reign; as also that great slaughter of the *Assyrians* Army by the *Angel* (for they seem to have been together, 2 *Kings* 18. 13. and 20. 6) because the whole time of his Reign was 29 years, and he had a *promise* of life for fifteen years after that his sickness.

It is very probable also, that the King of *Babylon* sent his *Ambassadors* to *Hezekiah* with a *Present*, upon his Recovery, about the fifteenth year of his Reign, 2 *Kings* 20. 12. for although he had been made bare by the Gifts and Tax which the King of *Assyria* had so lately of him, 2 *Kings* 18. 14, 15. yet it is likely that he was presently much enriched again with great Treasures by the spoyl which the *Assyrians* might leave: for great Treasures he had when the *Ambassadors* came unto him, the which he shewed unto them; where upon the *Lord* threatened the carrying the same into *Babylon*, which came to pass about 120 years after.

[*O*]

MAnasseh, the son of *Hezekiah* (being the fourteenth that reigned over *Judah*) began to reign when he was twelve years old, immediately after the death of his Father, and reigned 55 years (the longest time that any of the Kings did reign) 2 *Kings* 21. 1. and 2 *Chron.* 33. 1. The begining of his Reign seems to have been about the 312 year after the Foundation of the *Temple*; as appears by adding the 29 year of the Reign of *Hezekiah* unto the year after the *Temple*

	283
	29
	312

The years after the *Temple.*

Temple when he began to reign; and about the year of the *World* 3300. The former part of his Reign he reigned as wickedly as any King did before or after him; whereupon, through the *Lord*'s righteous hand, he was carryed in chains to *Babylon*; from whence, upon his great humbling of himself, he was returned and brought back to his Kingdom: But how long time he continued in his dissolute course, is uncertain: some (*viz. Cornel. a lapide* in *Ezek.* 4.) have fansied it to be fourty years, from the fourty days which the *Prophet Ezekiel* was to lie upon his right side, bearing the iniquity of the house of *Judah*: But I look at that as a very fansie: and so I shall also leave it as an uncertainty, how long he was a Captive in *Babylon*; and how long he reigned more piously after his release.

[*P*]

Amon, the son of *Manasseh*, succeeded his Father (being the fifteenth that reigned over the Kingdom of *Judah.*) He began to reign when he was 22 years old, and reigned two years; being a wicked young man, he was killed by his own servants, 2 *Kings* 21. 19, 23. 2 *Chron.* 33. 21, 24. The begining of his Reign seems to have been about the 366 year after the Foundation of the *Temple*; as appeareth by adding the 54 compleat years of the Reign of *Manasseh* (for I reckon his last year but as current) unto the year after the *Temple* when he began to reign; and about the year of the *World* 3355.

312
54
366

About the sixteenth year of his life was his son good *Josiah* born; as may be gathered by comparing 2 *Chron.* 33. 21. with 34. 1.

Josiah

The years after the *Temple*.

[2]

Josiah, the son of *Amon* (though the Father was wicked, yet the son was one of the best Kings that ever *Judah* had) began to reign after his Fathers death (being the sixteenth that governed in that Kingdom) when he was but eight years old, and reigned 31 years, 2 *Kings* 22. 1. and 2 *Chron.* 34. 1. The begining of his Reign seems to have been about the 368 year after the Foundation of the *Temple*; as appeareth by adding the two years of the Reign of *Amon* unto the year after the *Temple* when he began to reign; and about the year of the *World* 3357.

368
2
368

About the eighth year of his Reign, when he was sixteen years old, it seems his son *Jehojakim* was born; for it is said he was 25 years old when he began to reign, 2 *Kings* 23. 36.

In that eighth year also of his Reign he began (being but sixteen years old) to seek after the *God* of his Father *David*, 2 *Chron.* 34. 3. *i. e.* He did openly declare and manifest his religious care to set up and further the true *Worship* of the *Lord*.

His son *Jehoahaz* (as it seems) was born in the ninth year of his Reign, and seventeenth year of his life: for when *Jehoahaz* was set up by the people (before his elder brother) immediately after the death of *Josiah*, he was 23 years old, 2 *Chron.* 36. 1, 2.

In the twelfth year of his Reign (and twentieth year of his life) was that great *Reformation*, in purging out *Idolatry* throughout the Land; as in breaking down *Images* and *Altars*, and burning the *bones* of the Idolatrous *Priests*, which had been buryed long before, 2 *Chron.* 34. 3. to 7. according to the *Prophesie* which was of *Josiah* in the days of *Jeroboam* the first King of *Israel*, 1 *Kings* 13. 1, 2. which was above 300 years before.

In

The years after the *Temple.*

In the thirteenth year of his Reign, the *Prophet Jeremiah* did begin to propheſie, *Jerem.* 1. 2. Onely then it may be queſtioned, 1. Why *Jeremy* ſhould reprove and threaten *Judah* for Idolatry, ſeeing there was ſuch a Reformation but the very year immediately before? And, 2. Why King *Joſiah* did ſend unto *Huldah* the *Propheteſs* in the eighteenth year of his Reign, 2 *Chron.* 34. 8. *&c.* to conſult with her about the *Lord*'s will and minde, and not rather with *Jeremy*, if he was then a *Prophet?* To the firſt it may be ſaid, That the Reproofs and Threatenings denounced by *Jeremy*, ſet down in the former Chapters of the Book of his Propheſie, might be ſpoken and uttered in the times of the Kings after *Joſiah*, when the people fell again into Idolatry: for the Collector of the Propheſies of *Jeremy* did not ſet down all things in the order of time as they were delivered by him, but poſſibly as they might come to hand: for it is evident, *e. gr.* that the 21 Chapter was ſpoken in the days of *Zedekiah* the laſt King of *Judah*, and the 22 Chapter in the days of *Jehoahaz* or *Shallum* (who was two or three Kings before) Verſ. 11. and ſo the 25 Chapter was delivered in the fourth year of *Jehojakim*; but the two next Chapters following, in the begining of that Kings Reign. Again, the 32 Chapter was in the tenth year of *Zedekiah* (the very year which was the laſt but one of the Kingdom of *Judah*) and yet the 35 Chapter was ſpoken in the days of *Jehojakim.* 2. Notwithſtanding the publique Reformation, yet there might be Idolatry practiſed privately up and down in the Land; for which he might reprove and threaten. And, 3. The *Prophet* might do it to ſtrengthen the *Kings* hand, and to awaken the *Princes* and *People* to be forward in the work of *Reformation* as well as the *King.* To the ſecond, *viz.* Why the King ſent to *Huldah*, and not to *Jeremy* rather? *&c.* 1. Some think that *Jeremy* did not propheſie any more in the time of *Joſiah*, but onely in his thirteenth year, and ſo not until the Reign of *Jehojakim*; which they gather from *Jer.* 1. 2, 3. but this I cannot aſſent unto, by reaſon of that which *Jeremy* himſelf ſpeaks to the people, Chap. 25. 3. telling them, by way of

of aggravation of their sin, That though he had spoken unto them, rising early and speaking, *from the thirteenth year of Josiah unto that day*, which was the fourth year of *Jehojakim*, *viz.* 23 years; yet had they not harkened. 2. Others therefore more probably do think, that *Jeremy* might reside in the Country at *Anathoth*, the place of his Fathers house, *Jer.* 1. 1. and therefore the *King* might send unto *Huldah* at the *Colledg* in *Jerusalem*, 2 *Kings* 22. 14. being so neer at hand. The years after the *Temple.*

In the eighteenth year of his Reign, he gave order for the *repairing* of the *Temple*, 2 *Chron.* 34. 8. and then it was that the *Book* of the *Law* was found (whilest the *Temple* was making clean) which was the occasion of the Kings sending unto *Huldah* the *Propheteſs*, to enquire of the *Lord* for himself and his people. In that year also was kept a most solemn *Passover*, as ever had been kept from the days of *Samuel*, 2 *Chron.* 35. 18, 19.

About the 23 year of his Reign, his son *Zedekiah* (who was the last King of *Judah*) was born; for he is said to be 21 years old when he began to reign: and so many years there were from the 23 year of *Josiah* unto the first of *Zedekiah*; as may easily appear by looking into the *Chronological Table* of this Fifth *Period.*

In the 31 year of his Reign, this good King would needs go forth to fight with *Pharaoh Necho* King of *Egypt*, in the Valley of *Megiddo*; in which Expedition he had his death's wound, which was an occasion of great *lamentation* unto *Judah* and *Jerusalem*: so dangerous a thing it is to go forth in any undertaking without a *Call.* Indeed he was promised from the *Lord* by *Huldah* the *Propheteſs*, *That he should go to his grave in peace*: and so indeed it was a time of peace in his Kingdom; for after his death the Kingdom was molested with Invasions in every one of the four Kings time that reigned afterward. For, 1. *Jehoahaz* (who succeeded him) was deposed by the King of *Egypt.* 2. *Jehojakim* (who was set up by the King of *Egypt*) was taken and bound in fetters by the King of *Babylon.* 3. *Jehojachin* was also carryed into *Babylon.*

The years after the *Temple.*

Babylon. And laſtly, *Zedekiah* was taken by the King of *Babylon*, who ſlew his ſons in his ſight, and then cauſed his eyes to be put out; and binding him in chains, ſent him Priſoner into *Babylon*, 2 *Kings* 25. 7. whereby we may take notice (by the way) how the *Lord* did fulfil his Threatening denounced againſt the Kings Children, in the days of *Joſiah*, for their *ſtrange apparel*, *Zeph.* 1. 8. What may then be feared for the ſtrange apparel in theſe days, of thoſe who are far inferior to Princes?

Note; That the 31 or laſt year of *Joſiah*, ſeems not to have been compleat and finiſhed when he dyed, becauſe the fourth year of *Jehojakim* was but the 23 year from the thirteenth year of *Joſiah*, *Jer.* 25. 1, 2, 3. yea, though we reckon the firſt and laſt years in the account; as the *Chronological Table* will plainly demonſtrate to the eye. It is probable, that the three months, which his ſon *Jehoahaz* reigned after him, might make that laſt year compleat, within a very little either over or under.

[*R*]

Jehoahaz, one of the ſons of *Joſiah* (yet not the eldeſt) was made King over *Judah* by the people (being the ſeventeenth that reigned in that Kingdom;) he is alſo called *Shallum*, *Jer.* 22. 11. and *Johanan*, 1 *Chron.* 3. 15. where he is ſtiled the firſt-born of *Joſiah*; but it is in regard that he was the firſt that reigned of all the ſons of *Joſiah*. He was 23 years old when he began to reign, and reigned but three months: for, it ſeems, the King of *Egypt* came (poſſibly by the means of the elder Brother, who was put by the *Crown* by the people) and carrying him away into *Egypt*, amerced the Land an hundred Talents of Silver, and one Talent of Gold; and ſet up his Brother in his ſtead, 2 *Kings* 23. 31. to 36. and 2 *Chron.* 36. 1. to 5. He being carryed into *Egypt*, never returned back, but dyed in *Egypt*, according

cording to that Prediction, *Jerem.* 22. 10, 11, 12.

The time wherein he reigned, being part of the 31 year of *Josiah*, seems to have been about the year after the *Temple* 398. as appeareth by adding the 30 compleat years of *Josiah* unto the year after the *Temple* at the begining of his Reign; and about the 3387 year of the *World.*

Note; That the three months of his Reign do not make any addition to the *Chronological* account, in regard that they are included in the last year of *Josiah.*

The years after the *Temple.*

368
30
398

[S]

Jehojakim (who is also called *Eliakim*, 2 *Kings* 23. 34) the eldest son of *Josiah*, and elder brother of *Jehoahaz*, by the help and assistance of the King of *Egypt*, got his brother to be removed (whom the people had set up) and himself established in his stead, 2 *Chron.* 36. 2, 5. for which the King of *Egypt* required of him an hundred Talents of Silver, and one Talent of Gold; the which *Jehojakim* payd him, but Taxed the Land for it, and exacted it of the people, 2 *Kin.* 23. 34, 35. He was 25 years old when he began to reign over *Judah* (being the eighteenth that governed after the *Division*) and reigned eleven years, 2 *Kings* 23. 36. and 2 *Chron.* 36. 5.

The begining of his Reign seems to be about the 399 year after the Foundation of the *Temple*, as appears by adding one year (*viz.* the last year of *Josiah*) to the year after the *Temple* when *Jehoahaz* did reign; and about the 3388 year of the *World.*

398
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Note; That the eleventh or last year of his Reign seems not to be compleat; as may appear by comparing the years of *Nebuchadnezzar* King of *Babylon* with the years of this *Jehojakim*: *e. gr.* the fourth year of this *Jehojakim*, or the very end of his third year, was the first year of *Nebuchadnezzar*, *Jer.* 25. 1. *Dan.* 1. 1. Now in the 7th year of *Nebuchadnezzar*

The years after the *Temple.*

was this *Jehojakim* carryed away captive, *Jer.* 52. 28. and in the eighth year of *Nebuchadnezzar* was *Jehojachin* (who succeeded him) carryed into captivity, 2 *Kings* 24. 12, to 17. by which it will appear, by reckoning the years by the *Table*, that he must be taken away in the time of his eleventh year; and had the burying of an Ass, as was foretold, *Jerem.* 22. 19. and 36. 30. for the wickedness which he committed: as in killing *Urijah* for prophesying against him, *Jerem.* 26. 20. *&c.* and in cutting in pieces the *Prophesie* of *Jeremy*, and burning it in the fire, *Jerem.* 36. 23. and casting *Jeremy* into Prison, Vers. 5.

About the eighth year of this Kings Reign did *Nebuchadnezzar* come against *Judah*; at which time (as it seems) *Jehojakim* became his Servant and Tributary, 2 *Kings* 24. 1. and so the King of *Babylon*, taking some of the Children of the Princes with him (as *Daniel*, *Hananiah*, *Mishael*, *Azariah*, and some others) as hostages, he departed, *Dan.* 1. 1. *&c.* But afterward, about the end of three years, he rebelled against him; whereupon the King of *Babylon* came unto *Jerusalem*, and bound him to send him away to *Babylon*, but (as it seems) he dyed in the way, *Jerem.* 22. 18, 19.

[T]

JEhojachin (who is also called *Jeconiah*, 1 *Chron.* 3. 16. *Matth.* 1. 11, 12. and *Coniah*, *Jer.* 22. 24. and 37. 1.) the son of *Jehojakim*, succeeded his Father in the Kingdom of *Judah* (being the nineteenth that reigned therein.) The time of his Reign was but three months; for he was carryed away captive with many of the people into *Babylon*. He, through the counsel of *Jeremy*, yielding himself to the King of *Babylon*, had his life preserved; and after many years

years imprisonment (about 37 years) was at length enlarged, and advanced in *Babylon*, 2 *Kings* 24. 8. *&c.* and 25. 27. *&c.* The years after the *Temple.*

Note; That the three months of his Reign are included in the eleventh or last year of his Father *Jehojakim*; for his last year was not fully ended when this his son *Jehojachin* succeeded him; it being in the eighth year of *Nebuchadnezzar* King of *Babylon*, who began to reign about the begining of the fourth year of *Jehojakim*, *Jer.* 25. 1. therefore the eighth year of *Nebuchadnezzar* was concurrent with the eleventh year of *Jehojakim*: and yet this *Jehojachin* was also carryed away in that eighth year, 2 *Kings* 24. 12. So that the time of his Reign was about the 409 year after the Foundation of the *Temple*; as appeareth by adding the ten years compleat that *Jehojakim* had reigned, unto the year after the *Temple* at the begining of his Reign; and about the year of the *World* 3398.

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409

Whereas it is said, in *Matth.* 1. 11. that *Josias begat Jeconias and his brethren*; as if this *Jehojachin* (who is *Jeconias*) was the immediate son of *Josiah*, being indeed his grandchilde, for he was the son of *Jehojakim* who was the son of *Josiah*: Although the Scripture-phrase will bear it well enough, calling sometimes the posterity of a man [his children or sons] though not immediately begotten of him; yet some learned men (*viz.* *Beza* and *Paræus*) have been ready to think that there is an Error in the generality of the Greek Copies crept in by some unadvised *Scribe*, leaving out *Jehojakim* the Father of *Jeconiah*: and *R. Stephen*, in his *diversis Lectionibus*, collected out of old Copies, readeth that eleventh Verse thus; *Josias begat Jakim* (which is the contract of *Jehojakim*) *and Jakim begat Jeconias and his Brethren*: and some coulor there may also seem to be for it, because otherwise there is one wanting to make up the third or last fourteenth *Generation* mentioned by the *Evangelist*, which he intended: see Vers. 12. to 18.

There is a Question about his *age* when he began to reign; for it is said in one place, *viz.* 2 *Kings* 24. 8. that he was

The years after the *Temple.*

eighteen years old; and yet in 2 *Chron.* 36. 9. that he was but eight years old when he began to reign. The Anſwers, which are given hereunto by divers, are as followeth (the Reader may pleaſe himſelf with that which liketh him beſt) That he was eighteen years old, is generally acknowledged by all, according to 2 *Kings* 24. 8. But for the clearing of that place in 2 *Chron.* 36. 9. it is anſwered:

1. Some think he had a double begining of his Reign: *viz.* Firſt, with his Father *Jehojakim*, about the ſecond year of his Reign, when *Jehojachin* was but eight years old: And then ſecondly, after his Fathers death, which was ten years after, when he was eighteen years old. Thus *Paludanus*, *Lavater*, *Sanctius*, and the generality of Expoſitors.

2. *Junius*, and ſome others, expound that place in 2 *Chro.* 36. 9. of his age when his Father *Jehojakim* began to reign: and thus they read it, *Jehojachin Was eight years old, When He* (*i. e.* his Father *Jehojakim*, who is ſpoken of in the former Verſe) *began to reign.* And to this purpoſe another place is alledged, where (as they conceive) there is the like manner of expreſſion, *viz.* 2 *Kings* 16. 2. where it is ſaid, *Twenty years old Was Ahaz, When he* (*i. e.* his Father *Jotham*, mentioned in the former Verſe) *began to reign*: For they conceive it muſt be underſtood of him, becauſe they think that *Ahaz* could not himſelf be ſo old when he began to reign, ſeeing that at the end of his Reign (which was but about fifteen years) his ſon *Hezekiah* is ſaid to be 25 years old.

3. It is ſaid, That the eighth year there mentioned, is to be underſtood, not of the age of *Jehojachin*, either when himſelf or his Father did begin to reign, but of the Reign of *Nebuchadnezzar* King of *Babylon*: and, according to the Hebrew phraſe, it might be tranſlated, *He Was the ſon of the eighth year of Nebuchadnezzar*, when he began to reign: according to the like expreſſion (as ſome conceive) in 2 *Chron* 22. 2. *Ahaziah* was the ſon of 42 years, *&c.*

4. Others, apprehending thoſe Expoſitions to be but a wreſting of the phraſe from the uſual meaning generally in

other

other places, do therefore rather think there might be some mistake by the *Amanuensis* or *Scribe*, writing 8 instead of 18. Thus *Piscator* and *Diodati*. The years after the *Temple*.

The *Captivity* in the time of this *Jehojachin*, or *Jeconiah*, was three months and ten days, after the former *Captivity* when his Father *Jehojakim* was taken: and therefore the one seems to be that in *Jer.* 52. 28. in the seventh year of *Nebuchadnezzar*, when 3023 persons were carryed away: and this other in the eighth year of *Nebuchadnezzar*, when 10000 were carryed Captives into *Babylon*, according to what is said in 2 *Kings* 24. 12, 13, 14.

The Prophet *Ezekiel* (as it seems) was carryed away in the *Captivity* of this *Jehojachin* or *Jeconiah*, *Ezek.* 1. 1, 2. where he accounts the years from that; for he says his first *Vision* was in the fifth year of *Jehojachin's Captivity*: (but what account he follows in that thirtieth year, which he mentioneth there in the first Verse, is uncertain; for it is thought to be either from that eighteenth year of *Josiah*, when the Book of the *Law* being found, he made a great *Reformation*, and kept a solemn *Passover*; or from the year of Jubilee: or it was the thirtieth year of the Reign of *Nebuchadnezzar*; or the thirtieth year of *Ezekiel's* life: for many uncertain Conjectures there are about it.) And Chap. 40. 1. he distinguisheth that *Captivity*, wherein he was carryed away, from that which was afterward in the time of *Zedekiah*: for thus he speaks; *In the twenty fifth year of our Captivity, in the fourteenth year after that the City was smitten, &c.* Now the *City was smitten*, and the *Temple* was burnt, in the *Captivity* of *Zedekiah*, which was just eleven years after the *Captivity* of *Jeconiah*: so that the 25 year of the one was the 14 year of the other *Captivity*. This would be minded for the understanding of the account of the years mentioned divers times in the *Prophesie* of *Ezekiel* (as Chap. 8. 1. 20. 1. 24 1. 26. 1. and other places) where he says, *In such and such a year, the Word of the Lord came unto him*: *i. e.* in such a year of their *Captivity*, when they were carryed into *Babylon* with *Jehojachin* or *Jeconiah*.

Mordecai

The years after the *Temple*.

Mordecai was also carryed away captive in this *Captivity* of *Jeconiah*, *Esth.* 2. 5, 6.

[*v*]

Zedekiah, or *Mattaniah*, 2 *Kings* 24. 17. who (though he is said, according to the manner of the Hebrews calling all Kinsmen *Brothers*, to be the *Brother* of *Jehojachin* or *Jeconiah*, 2 *Chron.* 36. 10. yea, and to be his son, 1 *Chron.* 3. 16. *viz.* in regard of his succeeding him in the Kingdom; yet in deed and truth) was Uncle unto him *Jehojachin*; this *Zedekiah* being his Fathers Brother, 2 *Kings* 24. 17. and one of the sons of *Josiah*, *Jer.* 37. 1. He began to reign over *Judah* (being the twentieth and last that reigned in that Kingdom) when he was 21 years old, after the *Captivity* of *Jehojachin*, which was about the 410 year after the Foundation of the *Temple*; as appeareth by adding one year to the time when *Jehojachin* reigned (which was the eleventh year of *Jehojakim*) and about the year of the *World* 3399.

409
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410

Zedekiah having sworn fidelity to the King of *Babylon*, who had made him King in stead of his Kinsman, at length grew perfidious, and rebelled against him, *Ezek.* 17. 13. to 22. whereupon *Nebuchadnezzar* came and besieged *Jerusalem* in the ninth year of *Zedekiah*, and the tenth month, in the tenth day of the month; and at length, after eighteen months siege, *viz.* in the eleventh year, and ninth day of the fourth month, he took both it and him, whom he bound in fetters of brass, and sent him with the rest of *Judah* (except some few of the poorer sort) into *Babylon*: divers persons of Quality were slain by the King of *Babylon*, amongst the rest *Serajah* the *High-Priest* (who was the Father of *Ezra*, *Ezra* 7. 1.) and the *Temple* was burnt, and the Wall of *Jerusalem* was broken down, *&c.* See the story in 2 *Kings* 25. and 2 *Chron.* 36. 17. *&c.*

The

The *City* was taken in the fourth month of the eleventh year of *Zedekiah*, *Jer.* 52. 6. *&c.* The *Temple* was *burnt* in the fifth month, Verſ. 12, 13. and in the ſeventh month was *Gedaliah* (whom *Nebuchadnezzar* had made *Governor* over the *Jews* which were left) ſlain treacherouſly by *Iſhmael* and his Complices, *Jer.* 41. 1, 2. Upon which ſad occaſions, the *Jews*, whileſt they were in *Babylon*, did *Faſt* yearly upon thoſe months: *Zech.* 7. 5. with 8. 19. where alſo mention is made of another *Faſt* in the tenth month; which (as it is thought) was obſerved by reaſon that the City *Jeruſalem* began to be beſieged in that month, *Jer.* 52. 4. 2 *Kin.* 25. 1.

The years after the *Temple.*

This Final *Captivity* of *Judah* in the eleventh year of *Zedekiah*, ſeems to be about the 420 year after the Foundation of the *Temple* was layd, in the fourth year of *Solomon*; as appeareth by adding the ten years that he reigned after the firſt year of his Reign, unto the year of the Temple in that year; and about the year of the *World* 3404.

410
10
420

The Years of the World hitherto:

In the former *Periods* 2984

In this *Period* 420

3404 current.

or

3403 years compleat.

THE

The years after the *Captivity.*

THE VI. PERIOD.

THat which I call the Sixth *Period*, is the ſpace of time from the *Carrying* of *Iudah* into *Captivity*, unto the *Liberty* granted them by *Cyrus* for their *Return*; and conſiſts of ſeventy years, 2 *Chron.* 36. 20. to 24. *Jer.* 29. 10.

There is no difference at all (that I know) either about the number of the years of the *Jews Captivity* in *Babylon*, or about the time when they did expire and end; it being generally acknowledged, that at the end of ſeventy years, *Cyrus* in the firſt year of his *Monarchy*, having taken *Babylon*, made *Proclamation* of *Liberty* for the *Jews* to *return* unto *Jeruſalem.*

But the great *Queſtion* is about the *Begining* of thoſe ſeventy years of the *Captivity*: *viz.* Whether from that *Captivity*

which was in the time of

Jehojakim, when *Daniel* and other children of the *Princes* were carryed into *Babylon*, *Dan.* 1. 1. *&c.* Although divers of them that begin the *Captivity* of ſeventy years from that *Captivity*, do begin it from the third year of his Reign, as the words in *Daniel* do ſeem to expreſs; yet I am apt to think (as *Funcius* doth) that the *Captivity* of *Jehojakim* was in the 11 year of his Reign, 2 *Chron.* 36. 5, 6. and that third year, mentioned in *Daniel*, may be underſtood of the third year of his Reign after his being *tributary* to the King of *Babylon*, which probably might be, not in his firſt, but eighth year, as ſeems to be intimated in 2 *Kings* 24. 1. *&c.*

Jehojachin or *Jeconiah*, as many learned *Chronologers* do think; for there was a great *Captivity* in his time, in which many, and amongſt others *Mordecai*, and *Ezekiel*, were then carryed away, *Eſth.* 2 5,6. *Ezek.* 1. 2. this was eleven years before the final Captivity.

Zedekiah, in whoſe eleventh year there was a great and Final *Captivity* of *Judah* and *Jeruſalem* by the *Babylonians.*

They

The years after the *Captivity.*

They who do account the begining of the seventy years *Captivity* from the third year of *Jehojakim* (as *Junius*, *Willet*, and *Capellus*) do begin it about eight years before that *Captivity*, which was in the time of *Jehojachin* or *Jeconiah*; and nineteen years before that in the eleventh year of *Zedekiah*: and so consequently they do shorten the years of the *World's Chronology* so many years, as the other accounts do begin the seventy years *Captivity* later; for (as is said) all do generally accord about the time of the end of them. I do incline to look at that as the most probable Opinion, which begin the account of the seventy years *Captivity* from the eleventh year of *Zedekiah*, for the Reasons and Grounds mentioned in the Notes following.

A Chronological Table of the Sixth PERIOD: *Viz.* From the last *Captivity* of *Judah*, unto the *Return* in the first year of *Cyrus*.

Anni Mundi.	The years of the Captivity.		The years of the K. of Bab.
		[X]	*Nebuchadnezzar.*
3408		*Jerusalem* taken, and *Judah* carryed into *Captivity* by the King of *Babylon*; and the *Temple* burnt.	19
3409	2	*Ezekiel* propheſied the Deſtruction of *Egypt* by the King of *Babylon*, [†] as it ſeems alſo *Jeremy* did about the ſame time, *Jer.* 43. 8.	20
3413	5	*Nebuzaradan* came again and carryed away 745 more of the *Jews*. [‡]	23
3422	14	*Ezekiel* (about this time) ſaw the Viſion of the {*N. Jeruſal.* / *Temple.*} Chap. 40. 41. *&c.* [+–]	32
3424	16	*Ezekiel* did propheſie again againſt *Egypt*, Chap. 29. 17. [†‡]	34
3427	19	*Nebuchadnezzar* (as it is probable) became like a Beaſt about this time, for ſeven years. [††]	37
3435	27	*Jehojachin* or *Jeconiah* was advanced in *Babylon* in the firſt year of King *Evilmerodach*. [†‡†]	44 *Evilmerodach.*
	50		
		Eſther (in ſome probability) might be marryed unto King *Ahaſuerus* about this time. [–+]	
	60		*Belſhazzar.*
3478	71	The *Return* of the *Jews* from *Babylon* proclaimed by *Cyrus*. [55]	

The

The years after the *Captivity.*

[*X*]

THe *Begining* of the ſeventy years *Captivity* of *Judah* in *Babylon*, ſeems (to me) moſt probably to have been from that in the eleventh year of *Zedekiah*, and ſo conſequently about the 3408 year of the *World* (for that Captivity ſeems to be about that year, as is ſaid before) rather then from the *Captivity* either in the time of *Jehojakim*, or *Jehojachin* (which is *Jeconiah.*) I confeſs indeed the greateſt ſtream of *Chronologers* ſeem to run for the begining of the ſame from *Jehojachin's* or *Jeconiah's Captivity*: yet there are alſo divers learned men for the begining of it from that *Captivity* in the time of *Zedekiah* (*viz. D. Pie*, Sir *W. R. Funccius*, *Lydiat*, *Lansberg*, *Pontanus*, *Pawellus*, and *Paludanus.*) And the Reaſons which do prevail with me, are theſe following.

1. Becauſe the ſeventy years were to be after the *Deſolation* of the Land, *Jerem.* 25. 11. and by this it was that *Daniel* came to finde out the end of the *Captivity*, *Dan.* 9. 2. for he underſtood by the Word ſpoken by *Jeremiah*, that the *Lord* would *accompliſh ſeventy years in the Deſolations of Jeruſalem.* Indeed there was a *Captivity* of *Judah* before, in the time of *Jehojakim*; and a *Tranſmigration* alſo (as it is ſometimes called) in the time of *Jehojachin* or *Jeconiah*: but never the *Deſolation* of the *Land*, before the *Captivity* in *Zedekiah's* time, when the number of the ſlain and of them that fled was ſo great, the *City Jeruſalem* was layd *deſolate*, by breaking down the *Walls*, and burning the *Temple*, and all the *Palaces* and chief houſes in *Jeruſalem*, and when all the *Veſſels* of the *Temple* were deſtroyed, and carryed away, 2 *Chron.* 36. 19. And *Ezekiel* alſo, though he mentioneth the ſecond *Captivity* (that in *Jeconiah's* time) as a ſpecial begining of his account and computation, in regard that he himſelf was carryed away with others at that time; and therefore calls it [*our Captivity*;] yet he makes the *Smiting*, or *Deſolation* of the City, as the general begining of his Com-

The years after the *Captivity*.

putation and account, *Ezek.* 40. 1. and was not moſt truly a *Smiting* and *Deſolation*, when there was a general *ſlaughter*, without compaſſion upon young man or maiden, old man, and him that ſtooped for age, 2 *Chron.* 36. 17.

2. Becauſe the Scripture ſays expreſly, That they who were carryed Captives to *Babylon* in the eleventh year of *Zedekiah*, were to continue ſeventy years in their *Captivity*, 2 *Chron.* 36. 20, 21. to *fulfil the Word of the Lord by the mouth of Jeremiah*; and until the Land had enjoyed her *Sabbaths*, *viz.* ſeventy years from that time. But if the ſeventy years did begin before, either from the *Captivity* of *Jehojakim*, or of *Jeconiah*, then they that were carryed away in the *final Captivity* with *Zedekiah*, could not be ſaid to continue ſeventy years in Captivity: And how could the Word of the *Lord* be ſaid to be *fulfilled* concerning them, or concerning the Lands enjoying her *Sabbaths*, as long as ſhe lay deſolate, which was from that *Captivity*?

3. Becauſe the Angel, in *Zech.* 1. 12. ſays, That the *Lord's* anger had been expreſſed, not onely againſt the other Cities of *Judah*, but alſo againſt *Jeruſalem*, *threeſcore and ten years*. But if the ſeventy years did begin in either of both thoſe *Captivities*, before the final *Captivity* in the time of *Zedekiah*, then it could not be ſo truly ſaid, that the *Lord's* anger had been expreſſed againſt *Jeruſalem* ſo long, becauſe the *Captivity* and *Deſolation* of *Jeruſalem* was but at the final and laſt *Captivity*.

4. Becauſe the *Kingdom* did ſtill remain till the Final *Captivity*: for notwithſtanding that many thouſands were removed before, yet ſtill there was a *King* in *Judah* (and conſequently a *Kingdom*) and he one of the Seed *royal*, one of the ſons of *Joſiah*: But when *Zedekiah* was carryed away, then the *Kingdom* of *Judah* ceaſed (there being no *King* or *Kingdom* of *Judah* after him) and not before; and then *Judah* is ſaid to be *carryed away out of their Land*, 2 *Kings* 25. 21. So that now, after this *Captivity*, there was no hope of *remedy* left; as there was before, 2 *Chron.* 36. 12. to 17.

And, 5. This may alſo be added, *viz.* That the *final* and

laſt

laſt Captivity, in the time of *Zedekiah*, is that which the Scripture, by way of eminency, calls *that Captivity*, wherein *Judah* and *Jeruſalem* were carryed away, 1 *Chron.* 6. 15. for that is the *Captivity* and *Carrying away* of *Judah* there meant; becauſe *Jehozadak* the *High-Prieſt*, who is there ſaid to be carryed away, was the ſon of *Seraiah*, who was ſlain by the King of *Babylon* in this *laſt Captivity*, 2 *Kin.* 25. 18,21. So *Matth.* 1. 11, 17. it is called *the carrying away into Babylon*: and although *Jeconias* be the laſt that is mentioned there, yet it is plain that he is not the laſt intended, as if the *Captivity* was terminated in him; for by *Jeconias* and *his Brethren* is included *Zedekiah*, and the people that were then carryed away with him: and the reaſon why the *Evangeliſt* doth mention onely *Jeconias*, and not *Zedekiah* alſo, I conceive is, partly becauſe he aymed at the number of 14. and if he had mentioned *Zedekiah* too, there had been one over and above his intended number; and partly alſo, becauſe though *Zedekiah* was King after *Jeconias*, yet he was before him in *generation*, being indeed the ſon of *Joſiah*, and Uncle unto *Jeconias*: Now the *Evangeliſt* mentions the *perſons* according to their *ſucceſſion* in *generation*. But if any be otherwiſe minded about the beginning of the ſeventy years *Captivity*, they have their liberty for me: I crave herein for my ſelf, but what liberty I am willing to allow unto others, or what others do take to themſelves, the Arguments alledged for the two other Opinions, I think, may admit of probable Anſwers: but I ſhall ſpare my ſelf and Reader that labor. The years after the *Captivity*.

[†] 2.

In the ſecond year after the *Captivity* of *Zedekiah*, after that *Johanan* and they who were left in the Land of *Judah* were gone into *Egypt*, againſt the expreſs Word of the *Lord*, and had carryed *Jeremiah* and *Baruch* by force with them, *Jer.* 43. 5,6,7. Then did the *Prophet Ezekiel* propheſie againſt *Egypt*, that it ſhould be deſtroyed, *Ezek.* 32. 1,2. for the 12 year of *Ezekiels Captivity* was the year after the *laſt Captivity* of *Judah*: And let us remember, that the *Captivity* of *Ezekiel*, which is frequently mentioned in his *Propheſie*, was 11 years before that laſt in *Zedekiah*'s time. In

The years after the *Captivity.*

[+]

5. In the fifth year of the laſt *Captivity* (which was the 23 year of *Nebuchadnezzar* King of *Babylon*) *Nebuzaradan*, Captain of the *Babylonians*, came to *Judah*, and carryed away 745 perſons more, *Jer.* 52. 30. If it be queſtioned, how there could be any for him to carry away, ſeeing thoſe that were left after the laſt *Captivity*, were carryed into *Egypt*, even *every one of them*, by *Johanan* and his Companions, *Jer.* 43. 5, 6, 7. It is anſwered, That thoſe who were carryed away into *Babylon* afterward, in the fifth year, might be ſuch, as having fled from the *Babylonians*, and hid themſelves, did return into the Land, and dwelt therein again, after the *Babylonians* were departed.

[+-]

14. In the fourteenth year of the laſt *Captivity*, or 25 year of *Jeconiah's*, *Ezekiel* had that glorious *Viſion* of the *New-Jeruſalem*, and of the *Temple* therein, deſcribed at large from the 40 Chapter of that Propheſie to the end thereof.

[++]

16. In the ſixteenth year of the laſt Captivity, and 27 of *Jeconiah's*, *Ezekiel* did again propheſie againſt *Egypt*, that it ſhould be given to the King of *Babylon* for his great ſervice againſt *Tyre*, *Ezek.* 29. 17. to 21. which (in probability) might come to paſs in that very year, becauſe *Nebuchadnezzar* grew wilde, and to be like a Beaſt (as it is very like) not long after this.

[++]

17. Although the year, when *Nebuchadnezzar* King of *Babylon* was driven out to live like a *Beaſt*, cannot certainly be deter-

determined, yet it is very probable that it was about the seventeenth year of the last Captivity, or (at the most) the year after; for in the sixteenth year (as is said immediately before) he was to go and subdue *Egypt*; and it is evident that he dyed in the 26 year of the last *Captivity*, or the 37 year of the *Captivity* of *Jeconiah*, for then *Evilmerodach* began to reign, *Jer.* 52. 31. So that from the seventeenth or eighteenth year of this final *Captivity*, there could not be above eight or nine years unto the end both of the Life and Reign of *Nebuchadnezzar*; and seven years of that time he continued to be wilde, and like a *Beast*: and if he lived but a year or two after, the begining of that wildeness must be about the time mentioned. The years after the *Captivity*.

[†‡†]

Jehojachin or *Jeconiah*, having been a *Captive* and Prisoner in *Babylon* all the time that *Nebuchadnezzar* lived after the last *Captivity*, was at length, in the first year of *Evilmerodach*, in the 37 year after he had been a *Captive*, or 26 years after the *final Captivity*, set at large and exalted in *Babylon*, *Jer.* 52. 31. and 2 *Kings* 25. 27. *&c.* This is the more observable, because he yielding himself into the hand of the King of *Babylon*, upon the *advice* of *Jeremy* from the *Lord*, found at length (though after many years) that it was not in vain to submit to the Lords Will.

[—+]

Although it cannot be certainly determined what time it was wherein *Esther* lived, or when King *Ahasuerus* did marry her, and make her his Queen: and though it is generally apprehended that the transaction of that story about her was in the time of the *Persian* Kings, after the *Return* of the *Jews* out of the *Babylonian Captivity*: yet I do rather incline to place that story of her in this Sixth *Period*, towards the latter part of it. They that place it after the *Return*, are much

The years after the *Captivity.*

much divided in their conceptions; for some (*viz. Broughton, Genebrard, Seder Olam*) affirm *that Ahasuerus* to be *Cambyses* the son of *Cyrus*, and the second King of *Persia.* Others say, he was the third King, called *Darius Hystaspis*: so *Merlin. Scaliger* makes him to be *Xerxes*, the fourth King of the *Persians*; which he gathereth from his Queen's name, called by *Herodotus, Hamestris*; *Ham* (as he says) in the *Persian Language*, being but an additional syllable to their Names of Honor. *Sanctius*, and so our learned *Knight* Sir *W. R.* conceive that he was the fifth King, called *Artaxerxes Longimanus*: *Pontanus* says it was *Artaxerxes Mnemon*; and others, *Artaxerxes Ochus.* But (with due reverence to them) I shall crave liberty to dissent from them, as they do from each other; placing that story rather before any of those *Persian Kings, viz.* in the time of the *Captivity* of the *Jews*; the year I will not determine, possibly it was after the fiftieth year, because they were grown to be very numerous through all the Provinces of the *Persian* Kingdom, *Esth.* 3.8. And although this Opinion (I grant) is not generally embraced, yet I am not alone altogether herein, there being some (I finde) of good note, whose Judgments are byassed this way (*viz. Bullinger, Perkins, Melch. Canus, l.* 11. *c.* 5. *ad Arg.* 9. *Gualt. Finch*) but I am willing rather to be carryed by reason then authority: Now the Reasons which incline me to go this way, are such as these:

1. From the age of *Mordecai*; which I conceive will not easily yield, that the story of *Esther* was transacted after the *Return* from the *Captivity*, and that I know not how many years. For suppose him to be but a childe, as say of ten years old, when he was carryed into *Babylon* (for that that place in *Esth.* 2. 5, 6. doth speak of the *carrying* of *Mordecai* from *Jerusalem*, with the Captivity of *Jeconiah* King of *Judah*, is so clear, as men must shut their eyes against the light to deny it) then at the end of the *Captivity* he must be eighty years old; yea, and if we reckon the seventy years of the *Captivity* to begin from the eleventh year of *Zedekiah* (as it is most probable unto me for the Reasons alledged before) then

then he must be 91 years old at the *Return* from *Babylon*, for he was carryed away eleven years before the *Captivity* of *Zedekiah*: add hereunto the years of the *Persian* Kings, which (according to the common opinion concerning the time of *Esther*) were after the *Return*, and it will appear that he must be very aged, between an hundred and two hundred years old (if not more) when he came to have the Government and management of the whole *Kingdom*, consisting of 127 *Provinces*. Now if in the time of *Moses* (which was almost a thousand years before the *Return* from *Babylon*) eighty years were more then the ordinary age of mens lives, *Psal.* 90. 10. and if any did live so long, yet usually they were then in a decrepid condition, and unfit to live in a *Kings Court*, and especially to manage the great affairs of a *Kingdom*: as old *Barzillai* told *David*, when he would have had him to go and live with him at his Court in *Jerusalem*, *I am this day eighty years old, and can I discern between good and evil? Can thy servant taste what I eat or drink?* &c. 2 *Sam.* 19. 34, 35. But *Mordecai* being twice eighty years old, and therefore such great honor and charge as was put upon him, was altogether unfit for him; and, out of doubt, he would have put it away from himself, had he been so old, as he must needs be after the end of the *Captivity*: and the longer after that, still the older, and so the more unlikely to have been in such a place. Whereas if we place the story of *Esther* in the time of the *Captivity*, and about the fiftieth year of it, or a little after; then might *Mordecai*, being about sixty years old, or little more, be both grave, and of a fit age for so great imployment as he was called unto.

The years after the *Captivity*.

2. From the Age of *Esther*, when she was called to be *Queen* unto *Ahasuerus*: it is to be supposed that she was not very aged when she was to be brought in to the *King*; yea, it is certain that she was a *young* Virgin, from what is expressed, *Esth.* 2. 2, 3, 4. Now I suppose it can hardly be thought that she was above thirty years old: And let us grant her to be fourty years younger then her Cosin *Mordecai*, which I believe is more then the ordinary difference between *Cosins*

The years after the *Captivity.*

and Brothers Children; according to this supposition (which is not without rational probability) he must be about seventy years old; and if so, then was *Esther* marryed to *Ahasuerus* about the sixtieth year after the *Captivity* of *Jeconiah* (granting *Mordecai* to have been but onely one year old when he was carryed away with *Jeconiah*) and about the 49 year of the last *Captivity* in the days of *Zedekiah* (this being eleven years after that;) or if we grant that *Mordecai* might be some odd years over fourty elder then his *Cosin Esther*, yet still this *story* might be between the 50 and 60 years of the last *Captivity.*

3. It seems to be very improbable that *Mordecai* (being so religious and godly a *Jew*, and zealous of the Worship of *God*) should not return unto *Jerusalem*, there to *Worship* the *Lord*, when the rest of the *Lord's* people (whose spirits were stirred to go up to worship the *Lord* in the place at *Jerusalem* which he had appointed) did return upon the *Liberty* granted and published by *Cyrus*, except he had been hindered by some publique imployment in the *Court* and *Kingdom.* And indeed we finde the name of *Mordecai* recorded in the Catalogue, amongst them that went up out of the *Captivity* with *Zerubbabel*, *Ezra* 2. 1, 2. *Nehem.* 7. 7. and it is most like that it was he that was so advanced in the *Persian* Court; for he is mentioned as one of chief note amongst them: and Mr. *Broughton* (in his Treatise of the *Age* of *Mordecai*) is very confident that it was he and none other. Now if it was he, then it is most probable that his *advancement* had been before that time; for it is not to be conceived that he would leave *Jerusalem*, and the Land of *Judah*, to return and live again in *Babylon*, so far from the opportunity of worshiping the *God* of his *Fathers* amongst a company of Idolaters.

4. Let me add but this to the former, *viz.* Whether it can be thought very probable, that so great and remarkable a matter as the story of *Esther*, and the wonderful business effected by her means for the people of *God* (the like being hardly to be found) would have been buryed in so deep

deep silence both by *Ezra* and *Nehemiah* (who wrote of the special matters that did concern the Church and people of *God* in the time of the *Persian* Kings, from the first to the very last; for *Nehemiah* makes mention of *Jaddua*, who was High-Priest when *Alexander* the Great did overthrow the *Persian Monarchy*, *Nehem.* 12. 10, 11.) Surely had she lived in the time of any of those Kings of *Persia*, they had had as great cause to have made mention of her, and of the great Favor shewn unto the *Jews* by her means, as of any other favor vouchsafed them by any of the Kings which they speak of, this being more famous and admirable then any thing we read in those Books. The years after the *Captivity*.

For which Reasons I am apt to think, that the story of *Esther* fell out in the time of the seventy years *Captivity*, *viz* between the *Captivity* of *Zedekiah* and the *Return* from *Babylon* in the first year of *Cyrus* King of *Persia*; and more particularly about the fiftieth year, or a little after, and neer upon twenty years before the *Return*: and it is also probable, that *Ahasuerus*, who marryed *Esther*, might be he who is said to be the Father of *Darius* the *Mede*, of whom mention is made *Dan.* 9. 1. for in History he is called *Cyaxares*, which seems to be from the Hebrew name קיאחשורוש *Cyahashurus*; the first syllable *Cy* (which signifies a Prince) being omitted, the rest is plainly *Ahâsurus* or *Ahasuerus*: and his son (whom prophane Histories call *Astyages*) is called by *Daniel*, *Darius* the *Mede*, from whom (as it seems) *Cyrus* did take the Kingdom of the *Medes*, and also of the *Babylonians*.

If it be objected, That the Dominion of the *Medes* and *Persians* could not in any probability extend so far, and be so large, in the time of the *Babylonian Monarchy*, *viz.* from *India* unto *Ethiopia*, *Esth.* 1. 1, 2, 3. Mr. *Finch* (in his Treatise of the *Calling of the Jews*) gives answer sufficiently, in my apprehension, thereunto; That the Hebrew word translated *Ethiopia*, is *Cush*, and may well be taken for *Arabia* rather then *Ethiopia*: for which also let the Reader see the learned Discourse about it of Sir *W. R.* (*lib.* 1. *c.* 3. §. 14.

The years after the *Captivity.*

and *c.* 8. §. 10.) and the Kingdom and Dominion of *Ahasuerus*, King of the *Medes* and *Persians*, might reach to some parts of *Arabia.*

But the Objection of the greatest difficulty to me is this, *viz.* How the *Jews* in the time of the *Captivity* could be under the Dominion of the *Medes* and *Persians*, seeing they were carryed away by the *Babylonians*? Unto which, although (I confess) I cannot alledg and affirm any thing as certain by way of Answer, yet I shall propound some things as probable, which I shall commend to the judgment of others. 1. It is probable, that the Province of *Elam* (whereof *Shushan* was the *Metropolis*, *Dan.* 8. 2.) was before the Captivity taken by the *Babylonians*, as was propheſied by the Prophet *Jeremiah*, *Jer.* 25. 25. and 49. 34. *&c.* See also what our learned *Usher* speaks to this purpose in his Annals, *Ann. Mundi* 3405, and 3451. but after the *Jews* Captivity might revolt and deal treacherously, turning to the *Persians*, as perhaps may be intimated by that expression in *Isai.* 21. 2. *The treacherous dealer dealeth treacherously; go up O Elam, &c.* and so the *Jews* therein might come to be under the Dominion of the *Persians.* 2. Perhaps when they were carryed into *Babylon*, having their liberty (for though the King was a Prisoner, *Jer.* 52. 21. yet the common people had a great deal more liberty, both to build and plant, *Jer.* 25. 4,5,6.) they might remove hither or thither, and so in time many of them might be scattered up and down into several Countries and Nations, and especially in the Country of the *Medes* and *Persians*, who were adjacent: To which purpose see what is spoken in *Ezek.* 12. 14, 15. *Jer.* 29. 14. and 32. 37. *Ezek.* 11. 16, 17. *Dan.* 9. 7. Or, 3. What if it be said, that the *Babylonians* might sell many of the *Jews*, whom they carryed Captives, unto the *Medes* and *Persians*? by which means they might come to be scattered up and down in those Provinces. See *Joel* 3. 3, 7. *Zech.* 11. 5. Or, 4. The *Medes* and *Persians* might, after the death of *Nebuchadnezzar*, win and take from the *Babylonians* some places where many of the *Jews* did inhabit. Or, 5. Some correspondence there might be between

between the *Babylonians* and the *Medes*, especially if that be true which some same say, *viz.* That *Nebuchadnezzar*, or rather his son *Evilmerodach*, did marry *Nitocris* (the daughter of *Cyaxares* or *Ahasuerus*) whereby there might be a free intercourse between the people under the one and the other; and so consequently the *Jews*, which were brought into *Babylon*, might come at length to live up and down in the Country of the *Medes*. But indeed the *Histories* of those times being so various and uncertain, I cannot determine any thing herein positively.

The years after the *Captivity*.

The Return.

IN the first year of *Cyrus* over the *Persian Monarchy* (the *Babylonians* being brought under the *Persians*, and the seventy years of the *Jews Captivity* being ended) there was a *Proclamation* for *Liberty*, for such of the *Jews* as would, to *return* to *Jerusalem* to build the *Temple*. This I reckon to be the year after the seventy years were fully ended, because it is said that the seventy years were to be *fulfilled* and *accomplished*, 2 *Chron.* 36. 21, 22. *Jer.* 29. 10 and 25. 12. and therefore the Liberty for the *Return* seems to be about the year of the *World* 3478. as appears by adding the seventy years of the *Captivity* to the year of the *World* when the *Captivity* began. 70

The Years of the World at the end of this VI. *Period.*

3408
70
3478 current.
or
3477 compleat.

There

The years after the *Captivity.*

There seems, I confess, to be a passage or two in the *Prophesie* of *Zechariah*, which intimate, as if the end of the seventy years *Captivity* was not in the first year of *Cyrus*, but many years after, *viz.* in the second year of *Darius*; for so the words of the *Angel* there seem to hold forth, *Zech.* 1. 12. with Verse 1. *How long wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against which thou hast had indignation these threescore and ten years*: This was spoken in the second year of *Darius*, Vers. 1. Some thereupon have conceived, that there was a double end of the seventy years *Captivity*, *viz.* the one in reference to the *Captivity* begun in the time of *Jehojakim*, which (they say) ended in the first year of *Cyrus*; the other in reference to that which began in *Zedekiah's* time, which they think might end in the second year of *Darius*. But in short (omitting this and such like Answers that may be given) the meaning of those words I conceive to be plainly this, *viz.* That the *Angel* did intend onely the seventy years which had been foretold, but now were ended, and that for some space of time (*viz.* so much as from the first year of *Cyrus*) and therefore did humbly expostulate and plead with the *Lord* for the finishing and perfecting of the *City Jerusalem* and the *Temple*, seeing that *those seventy* years were fulfilled, and the full time of the peoples Captivity and Tribulation was come and past: and so the demonstrative particle זה doth intimate, pointing at that remarkable and known *Period*, not as ending just at the time then present, but past divers years before: as the like expression we have afterward, *Zech.* 7. 3, 5. where there is the same particle again, pointing at the same *Period* of the seventy years, which we cannot understand as speaking of the same as ending just then when the words were spoken, for this was two years after the former, *viz.* in the fourth year of *Darius*, Vers. 1. and the particle זה in the fifth Verse is

is tranſlated (not *theſe*, but) [*thoſe*] ſeventy years: and ſo it may alſo as well be rendered, Chap. 1. 12. *thoſe* ſeventy years, rather then *theſe* ſeventy years, having reference to the ſeventy years ending in the firſt year of *Cyrus*.

The years after the *Captivity*.

The End of the Sixth Period.

A Chronological Table of the VII. PERIOD: *Viz.*

From the RETURN out of *Babylon*, to the *DEATH* of JESUS CHRIST: or

From the End of the LXX. YEARS Captivity, unto the End of the LXX. WEEKS in *Daniel*, Chap. 9. containing 490 years.

The years of the World.	The years after the Return.	
		[55]
3478		The *RETURN* out of *Babylon* proclaimed by *Cyrus* in the Begining of the *Persian Monarchy*, which continued about 130 years.

Cyrus.
Cambyses.
Darius Hystaspis.
Xerxes.
Axtaxerxes Longimanus.
Darius Nothus.
Artaxerxes Mnemon.
Darius Ochus.
Arses.
Darius Codomannus.

		[56]
3610	131	*Alexander M.* overthrew the *Persians*, and thence began the *Grecian Monarchy*, which in some years after the death of *Alexander* was divided into the Kingdom of { *Syria.* / *Egypt.*

K. of SYRIA.
Seleucus Nicanor.
Antiochus Soter.
Antiochus Theos.
Seleucus Gallinicus.
Seleucus Ceraunus.
Antiochus Magnus.
Seleucus Philopater.
Antiochus Epiphanes.
Antiochus Eupater.
Demetrius Soter.
Alexander Bala.
Demetrius Nicanor.
Tryphon.
Antiochus Sedetes.
Alexander Sebenna.
Antiochus Gryphus.
Cyzizenus.
Tygranes.

K. of EGYPT.
Ptolomeus Lagus.
Ptol. Philadelphus.
Ptol. Euergetes.
Pt. Philopater.
Pt. Epiphanes.
Pt. Philometor.
Pt. Physcon.
Pt. Lathurus.
Pt. Alexander.
Pt. Auletes.
Pt. Dionysius.
Cleopatra.

The years of the *World.*	The years after the *return.*	
3876	404	*Syria* and *Jeruſalem* made ſubject to the *Roman Monarchy.* [57]
3899	411	*Julius Cæſar* the firſt *Roman* Emperor. [58]
3902	414	The *Julian* Year began.
3903	415	*Auguſtus Octavius* the ſecond Emperor. [59]
3920	428	The Battel and Victory at *Actium.*
3934	457	JESUS CHRIST born of the Virgin *Mary.* [60]
3946	469	CHRIST Diſputed with the *Doctors* in the Temple. [61]
3949	471	*Tiberius Nero* the third Emperor.
3964	487	CHRIST *Baptized.* [62]
3968	490	JESUS CHRIST was CRUCIFIED. [63]

The Reaſon why onely the Names of the Kings of *Perſia*, and ſo alſo of the Kings of *Syria* and *Egypt*, are here mentioned, and not the years of their Reign, is becauſe of the great uncertainty of them in the Hiſtorians that write of them: yea, the very Number and Names of the Kings themſelves are not certainly to be determined.

Note; That the firſt and laſt years of this *Period* are accounted in the 490 years.

The years after the *Return* from *Captivity.*

THE VII. PERIOD.

THE Seventh *Period*, begining at the end of the seventy years *Captivity* in the first year of the *Monarchy* of *Cyrus*, when he proclaimed Liberty for the *Jews* to *return* again to *Jerusalem*, and ending in the year of the *Death* of *JESUS CHRIST*, doth consist of 490 years, signified by those seventy *Weeks* in *Dan.* 9. 24. *&c.* which *Weeks* are generally understood, not of days, but years; each day for a year: which seventy being multiplyed by seven (every week consisting of seven days) do make 490. For it is usual in Scripture to signifie years by days; see *Numb.* 14. 34. *Ezek.* 4. 5, 6. and so in the *Revelation*, the number of years are set out by the number of days, *Rev.* 11. 3. and 12. 6.

Now because that place in *Daniel* 9. is so remarkable, and the ground and foundation of this last *Period*, I shall here set down the words thereof, that we may set our selves to *understand the matter, and consider the Vision* (as the *Angel* said when he spake the words to *Daniel*) especially so far as may concern our purpose.

Vers. 24. *Seventy Weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesie, and to anoint the most holy.*

25. *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven Weeks; and threescore and two Weeks the street shall be built again, and the wall, even in troublous times.*

26. *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the Prince that shall come, shall destroy the City, and the Sanctuary, and the*

the end thereof shall be with a Flood, and unto the War desolations are determined.

27. *And he shall confirm the Covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

The years after the *Return.*

The holy man *Daniel*, perceiving and understanding by Books (especially the Book of the Prophesie of *Jeremy*) that the number of the seventy years *Captivity* was expired, did set himself by Fasting and Prayer to seek the *Lord* for the repairing of the *Desolations* both of the *Sanctuary* or *Temple*, and of the City *Jerusalem*, and the *Return* of the people out of *Captivity*: whereupon the *Lord* was pleased presently to send him a comfortable Answer and Message by an *Angel*, not onely of the Deliverance from their *Babylonian Captivity*, but also from the *Spiritual* Captivity, by reason of sin and transgression, by the *Death* of the *Messiah*; which should be after the set and determined time, *viz.* at the end of seventy *Weeks*. *Seventy Weeks are determined upon thy people* (says he) *and upon thy holy City, to finish the transgression, and to make an end of sins, &c.*

Now for the understanding this Scripture, so far as concerns our *Chronological business* (passing by other things, which otherwise were useful to be considered) I shall speak something touching these three *Chronological Questions.*

Viz.
1. When or where we are to *begin* these seventy weeks, or 490 years?
2. When or where we are to set the *end* and *period* of them?
3. What is the meaning of those Sections of the seventy weeks, into 7, 62, and 1?

The first Question is about the *begining* of the seventy weeks, or 490 years: The determination whereof is necessary; for

The years after the *Return*.

for if that be uncertain, then will the years of the *World* from the *Creation* unto *Christ* be at an uncertainty also. Now there are many different apprehensions about the begining of the seventy *weeks*; and amongst the rest four, which seem to have most authority and probability for the same: for all of them are founded upon those words in the 25 Verse; *Know and understand, that from the going forth of the commandment to restore and build Jerusalem, &c.* For accordingly as men do apprehend the *Edict* or *Commandment* to build *Jerusalem* to have gone forth, so have they determined the *begining* of the seventy *weeks*. Hereupon

Some do begin them

1. At the first year of *Cyrus* over the *Persian Monarchy*, when he made a general *Proclamation* for Liberty for any of the *Jews* to *return* to *Jerusalem* to build the *Temple*; and did also restore the *Vessels* of the *Temple* to be carryed thither, *Ezra* 1. Thus *Calvin*, *Broughton*, *Finch*, and *Piscator*.
2. At the second year of *Darius Nothus* (some think rather *Darius Hystaspis*) who made a large *Decree* for the furtherance of the building of the *Temple* in that year, *Ezra* 4. 24. with Chap. 6. Thus *Scaliger*, *Junius*, and *Lively*. *Mede* also begins them from *Darius Nothus*, but not from his second, but sixth year, when the *Temple* was finished, in his Treatise of *Daniel's Weeks*.
3. From the seventh year of *Artaxerxes* (some say he who is called *Mnemon*, others *Longimanus*) who in that year granted a large *Commission* unto *Ezra* for the furtherance of the *Temple*, and *Sacrifices* at *Jerusalem*, *Ezra* 7. 6. *&c.* Thus *Funccius*, *Perkins*, *Lansberg*, *Pye*, *Rawleigh*, *Gualter*.
4. At the twentieth year of the said *Artaxerxes*, when he gave *Nehemiah* a *Commission* to build and repair *Jerusalem*, with *Gates*, *Walls*, &c. *Nehem.* 2. 1. to 9. Thus *Pawell*, *Pontanus*, *Lydiat*.

Now

The years after the *Return.*

Now to me it is moſt probable, that the begining of the ſeventy *Weeks* was at that time when the *Angel* reveaſed this *Myſtery* unto *Daniel*, which was indeed the firſt year of *Darius*, *Dan.* 9. 1. and that was (as is generally conceived) in the ſame year wherein *Cyrus* entered upon the *Perſian Monarchy*; and the Reaſons which prevail with me are theſe:

1. Becauſe (as all grant from Verſ. 25.) the ſeventy *weeks* did then begin *when the commandment did go forth to reſtore and build Jeruſalem*; but that was (as I believe) in the firſt year of *Cyrus*, *Ezra* 1. 1. *&c.* where although expreſs mention be not made for the building of *Jeruſalem*, but of the *Temple* (as ſome do object) yet it is implyed that they had alſo liberty to build themſelves houſes in *Jeruſalem* about the *Temple*, or neer unto it, for their convenient or neceſſary habitation: Indeed the *Temple* onely might be expreſſed in the *Proclamation* of *Cyrus*, but it ſeems more then probable that the building of *Jeruſalem* alſo was implyed and intended: 1. Becauſe the people of the *Jews* did upon that *Grant* go about the building of the City as well as of the *Temple*, *Ezra* 4. 1, 12. neither were they charged by their malicious *Adverſaries* (who did write againſt them, and complained of them to the King) for going beyond their *Commiſſion* in building the *City* more then in building the *Temple*. 2. Becauſe it was propheſied and foretold long before, by the Prophet *Iſaiah* from the *Lord*, that *Cyrus* ſhould build (not the *Temple* onely, but) the *City* alſo, *Iſa.* 44. 28. and 45. 13. 3. Becauſe the *Temple* was a part, yea a principal part of *Jeruſalem*. As for the *Edict* granted in the ſecond year of *Darius*, and that alſo in the ſeventh year of *Artaxerxes*, they were not expreſly for the building of *Jeruſalem*, but for the *Temple*, and for the furtherance of the Worſhip of the *Lord* therein, as will appear if the places be obſerved, *viz.* *Ezra* 6. 6. to 13. and 7. 11. to 27. and therefore that firſt year of *Cyrus* may as well be concluded to be the begining of the ſeventy years, from *Daniel* 9. 25. as either the ſecond year of *Darius*, or the ſeventh year of *Artaxerxes*. Neither was

The years after the *Return.*

was that *Commiſſion* in the twentieth year of *Artaxerxes* (which was given to *Nehemiah*) for the building either of the *Temple* or *City* ſo much, as for the re-edifying and repairing of the Walls, which (being built before by them that had returned from the *Captivity*) were broken down by the Adverſaries, *Neh.* 1, 3. and 2, 8, 13, 17.

2. If the ſeventy *weeks* did not begin at that year when the *Angel* brought that Meſſage unto *Daniel*, then he had been left at uncertainties, and ſo ſtill in a comfortleſs condition: for what was he the neerer or the better to be told, that after ſeventy *weeks* (which were to begin he knew not when, or how long time after) the *Meſſias* ſhould come and make an end of tranſgreſſion? *&c.* he had been left but as he was before: for he knew before, that the *Meſſias* was to come and finiſh tranſgreſſion, as appears in that he was a Believer, and did alſo expreſly pray in the Name of *Chriſt*, Verſ. 17. of this ninth Chap. therefore without doubt the *Angel* intended, and ſo *Daniel* alſo underſtood, that from that time (there being no other time mentioned or intimated) the ſeventy years *Captivity* being at an end, the ſeventy *weeks* did begin. And therefore (by the way) I look at that Opinion, as a fanſie far enough from the Truth, That the ſeventy *weeks* in *Daniel are cut out for the reſtauration of the ſpiritual Jeruſalem* (*viz.* the Church of *Chriſt*) *from the Babylonian ſervitude of Antichriſt, and muſt end in the full purgation thereof from Antichriſtian defilements, &c.* for if thoſe ſeventy *weeks* (which were revealed unto him as a ſpecial favor and comfort) were not to begin he knew not how many hundred years after that time (for according to that Opinion, the begining of thoſe *weeks* was not till above 1600 years after) neither did the *Angel* mention any ſet time at all for the begining of them: therefore the *Prophet* had been left then at an utter uncertainty, if that very time and year was not the time whence they were to begin: and to what end ſhould the Expiration of the *Antichriſtian Apoſtacy* (after the end of ſeventy *weeks*) be revealed unto him, if he knew neither

ther when that *Apoſtacy* ſhould begin, nor yet when the begining of thoſe ſeventy *weeks* ſhould be; neither of which being revealed unto him?

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3. If the begining of the ſeventy weeks did not take place at the end of the *Captivity*, but in ſome of the *Perſian* Kings Reign, then it cannot be certainly and exactly known (though Mr. *Livelie*, in his Preface to *Perſian Monarchy*, ſpeaks confidently of his exactneſs, at leaſt within two years) in regard of the great differences about the times and years of the *Perſian Kings*, there being no certain account to be had either of the number of the *Kings*, or of the *Years* of the Reign of each of them: As may appear by the Table hereunto annexed, touching the ſame.

A TABLE,

Shewing the variety of Opinions about the Number of the *Persian* Kings, and the years of their several Reigning; and also of the *Continuance* of that *Monarchy*.

The Number of the *Persian* Kings was according unto

Some, these fourteen:

1. *Cyrus.*
2. *Cambyses.*
3. *Smerdis*, with his Brother called the *Magi.*
4. *Darius Hystaspis.*
5. *Xerxes.*
6. *Artabanus.*
7. *Axtaxerxes Longimanus*
8. *Xerrxes.*
9. *Sogdianus.*
10. *Darius Nothus.*
11. *Artaxerxes Mnemon.*
12. *Darius Ochus.*
13. *Arses.*
14. *Darius Codomannus.*

Others, but

13. *viz.* *Lively*, who omitteth the sixth.
11. *viz.* *Junius*, who omitteth the 6 8. 9. *Broughton*, who differs from *Junius* in the persons.
10. *viz.* *Bulling. Gualter*, who leave out the 3.6 8.9
9. *viz.* *Scalig. Moor*, who omit the 3. 6. 8. 9. 13.
8. *viz.* *Annius Viterbiensis*
4. *viz.* the *Hebr. Rabbins*, who do reckon onely *Cyrus* | *Artaxerxes* *Ahasuerus* | *Darius.*

So that the difference about the number of the Kings, is as much as is between 14 & 4.

The Difference about the years, or the time, which each King did reign.

	For according unto Some.	Others.
Cyrus did reign	31 y.	3. y.
Cambyses	17.	6.
Magi	1.	0. 7. m.
Darius Hystaspis	46.	12.
Xerxes	26.	20.
Artaxerx: Longim.	46.	37.
Darius Nothus	60.	8.
Artaxerx: Mnemon	62.	35.
Darius Ochus	26.	3.
Arses	4.	1.
Darius Codoman.	21.	3.
	340.	128. 7.m.

The Difference also about the Continuance of the *Persian Monarchy*, is as followeth.

For Some (as above) make the continuance of the *Persian Monarchy* to be y. 340

For Others, as
- *Sulpit. Severus* 250
- *Lively* 230
- *Junius* 201
- *Broughton* 130
- *Finch* 70
- *Jewish Rabbins* 50

So that the difference therein is as much as is between 340 and 50.

Whence

Whence it follows, That it cannot certainly be determined in what year of the World, either the second year of *Darius*, or the seventh, or the twentieth year of *Artaxerxes*, did fall upon. To which I shall add this, which still increaseth the uncertainty of the begining of the seventy *Weeks*, if we begin them not from the first year of *Cyrus*, and the end of the seventy years *Captivity*; *viz.* That it is not certainly and unanimously agreed upon, either which *Darius* it was, in whose second year that *Decree* in *Ezra* 4. 24. came forth; for some say it was *Darius Hystaspis*, others affirm him to be *Darius Nothus*, between whom there was a great distance in time: or which *Artaxerxes* it was, in whose seventh year *Ezra* had his *Commission*, and in whose twentieth year *Nehemiah* had another granted him; for some call him *Artaxerxes Longimanus*, and others, *Artaxerxes Mnemon*, between which two it is acknowledged that there were many years: whereby we see there is uncertainty upon uncertainty, and nothing but uncertainties. And if the begining of the seventy *Weeks* be uncertain, by placing it, not at the first year of *Cyrus*, but at any of the years of the other *Persian Kings*, then these Inconveniences further will follow; *viz.* 1. That there is necessarily a great *hiatus* or *Intercision* of the *Scripture-account* of Time from the *Creation* unto *Christ*; whereas if they begin at the first year of *Cyrus*, there is a continued *chain* of *Scripture-Chronology* from the *Creation* of the first *Adam* unto the Death of the second *Adam*. And, 2. This also seems to follow, *viz.* That the *Fulness* of *Time* appointed for the *Coming* of the *Messiah*, and consequently of his *Sufferings*, could not have been so certainly known and found out before-hand by any thing expressed in the *Scripture*: whereas his *Coming* was expected by the *Jews*, much about the time when he came; and thence (through the malice and subtilty of *Satan*) it was that many *false Christs* did arise much about that time: and had not that time been intimated in the *Scripture*, neither could the holy men in the times before *Christ* have searched and found out the season of his *Coming* and *Sufferings*, as it seems they did, 1 *Pet.* 1.

The years after the *Return.*

The years after the *Return.*

10, 11, 12. neither yet should the *Jews* have been so blameworthy for not observing the times and season of *Christs Coming* in the Flesh, as well as they did discern the Face of the Sky, *Matth.* 16. 3.

For these Reasons I am led to begin the seventy *weeks* at the end of the seventy years *Captivity*, and the first year of the *Monarchy* of *Cyrus*: the which Mr. *Calvin* affirms with confidence: *Certum est* (says he) 70 *annos*, & 70 *hebdom. simul conjungi.*

The second Question is about the *End* of the seventy *weeks*; concerning which there are many different Opinions, and amongst the rest these three especially:

Viz.
1. At the *Baptism* of *Christ*. So (it is said) *Melanct. Salmer.*
2. At the *Death* and *Passion* of *Christ*. Thus *Broughton, Piscator, Pye, Funccius, Willet, Perkins, Speed, Lansberg.*
3. At the *Destruction* of *Jerusalem by Titus Vespas.* Thus *Polan: Finch, Scaliger, &c.* Onely *Scaliger* differs from others in this, *viz.* That he accounts upon seventy weeks and an half to have been mentioned unto *Daniel* by the *Angel*, Vers. 27. and so that *half Week* over to have ended at the *destruction* of *Jerusalem.*

Now I incline to them that determine the end of the seventy years, at the *Death* and Sufferings of *Christ*, for these Reasons:

1. Because those things which the *Angel* mentioneth Vers. 24. are properly the effects of *Christ's Death*; for thus he saith, *Seventy Weeks are determined*, (1) *to finish transgression, and to make an end of sins, and to make reconciliation for iniquity*; *and* (2) *to bring in everlasting righteousness*; *and* (3) *to seal up the vision and prophesie*; *and* (4) *to anoint the most holy.* Now *Christ* by his *Death*, (1) did *finish transgression, made an end of sin, and made reconciliation*: (all which several expressions seem to hold out one and the same thing:) for by his *Death*, he gave a Ransom, and made Satisfaction, and wrought Re-

Redemption for his people; *Ephes.* 1. 7. *Colos.* 1. 14, 20, 21, 22. *Heb.* 9. 26. 1 *Joh.* 1. 7. *Revel.* 1. 5. And (2) that also is the consummation of perfect *righteousness*, and the ground of our being righteous before God, *Rom.* 3. 25. *Phil.* 3. 9. 2 *Cor.* 5. *ult.* 2 *Pet.* 1. 1. And (3) thereby was the sealing up (or *Consummation*) of the *Vision* and Prophesie, *viz.* concerning the *Messiah*; for all the Prophets did testifie of him, and to him did all the *Sacrifices* look and point, *Acts* 10. 43. *Luke* 22. 37. *Colos.* 2. 17. 1 *Pet.* 1. 10, 11. And (4) by his Blood he may truly be said to have *anointed* the *most holy*; as the *High-Priest* (being a *Type* of him) did anoint the *most holy* place, by presenting and sprinkling of Blood; as the Apostle, *Heb.* 9. 1. to 13. doth make the parallel between them. The Reason of the *Angel*'s mentioning *the Destruction of the City and Sanctuary*, Vers. 26. is conceived by divers Learned, to be chiefly to set out the dreadful vengeance of *God* that should fall upon the *Jews* for putting the *Messiah* to *Death*: and therefore it is not necessary that the *Destruction* of the *City* and *Sanctuary* should come within the limits of the seventy *weeks*, but did onely follow as the fruit of their cruelty towards him.

The years after the *Return.*

2. Because it is said, Vers. 27. that *in the last week the Messiah should confirm the Covenant, and cause the Sacrifice and Oblation to cease.* Now when was the *Covenant confirmed*, but at and by the *Death* of *Christ?* as the Apostle speaks expresly, *Heb.* 9. 16, 17. And when were the *Sacrifices* and *Oblations* caused to *cease*, but when *Christ* did offer up *himself* a *Sacrifice* unto *God* upon the *Cross? Heb.* 10. 5, 10. for the Body being come, the shadows and Types of *Christ*'s *Death* were to be abolished, *Colos.* 2. 17. But if the seventy weeks did not end before the *Destruction* of the *City*, then the *confirmation* of the *Covenant*, and the *causing* of the *Sacrifices* and *Oblations* to *cease* by the *Death* of *Christ*, could not be in the last *week*, as the *Angel* said: For the *Destruction* of *Jerusalem* was (as is generally acknowledged) about fourty years after the *Death* of *Christ.*

The third Question is about the *Sections* of the seventy

The years after the *Return.*

weeks; *viz.* How we are to underſtand thoſe *ſeven weeks*, and *threeſcore and two weeks*, and *one week?* for ſo the *Angel* doth parcel out and divide the ſeventy *weeks*.

Scaliger (*in Proleg. & l. 6. de Emendat. Temp.*) ſeems to make no account at all of thoſe Sections and Diviſions; and ſays, there is no more in them then in the Diviſion of the *Maneh* (which was a kinde of *weight* uſed amongſt the *Jews*) into 20, 25, and 15 Shekels, *viz.* ſixty in all, mentioned in *Ezek.* 45. 12. Mr. *Mede* alſo (in his Treatiſe of *Daniel's Weeks*) ſeems to nullifie the firſt parcel of the ſeven *weeks*, making it to be but a general expreſſion of what in the ſixty two *weeks* (following) is more particularly determined; and therefore reads it (not as our Tranſlation doth, *ſhall be ſeven Weeks*, and *ſixty two weeks*, but) thus, *ſhall be ſevens of weeks, even ſixty two weeks*: So that by ſevens of *weeks* (as he tranſlates it) he meaneth nothing elſe but *many weeks*. Now although I confeſs it not very eaſie to determine certainly the exact meaning or reaſon of thoſe ſeveral *Sections*, yet it is out of doubt to me that it was not for nothing that they were thus divided by the *Angel* ſpeaking from the *Lord*, and therefore that there was a *divine wiſdom* in the ſame: but I believe the reaſon of the parcelling them out into ſuch Sections, is the more difficult to us to underſtand, by reaſon that the Records and ſtories of things after the *Return*, are not brought to light: therefore I ſhall be the leſs ſolicitous to determine the cauſe and reaſon of the Sections.

The firſt *Section* is *ſeven weeks*, which make 49 years: poſſibly thoſe ſeven weeks might ſignifie the time from the Return out of *Babylon*, when Liberty was granted to the *Jews* for the building of the *Temple*, unto the *finiſhing* of it in the ſixth year of *Darius*, *Ezra* 6. 15 For after they had begun the work, within a ſhort time they were made to ceaſe, through the complaint of their Adverſaries, until the ſecond year of *Darius* (which might be about 46 years from the firſt year of *Cyrus*) and then the *King* making a new *Decree* for the furtherance of the Building, it was ſet upon afreſh, and finiſhed in the ſpace of three whole years, or little more,

viz.

viz. in the sixth year of *Darius*: So that in all, from the first year of *Cyrus*, wherein they might begin that work, unto the sixth year of *Darius*, wherein it was finished, there might be 49 years, or seven *weeks*. The years after the *Return*.

The second Section is of *sixty two weeks*, after the former seven, *viz.* from the sixth year of *Darius*, when the *Temple* should be finished: and so many *weeks*, *viz.* sixty two there should be from that time before the *week* wherein the *Messiah* should be cut off. Mr. *Lydiat* (in *Emend. Temp.* p.167.) thinks that these sixty two weeks was the time from the sixth year of *Darius* unto the preaching of the *Gospel* by *John Baptist*: but then it would follow, that *John* did preach and baptize about three years and an half before *Christ* was *baptized*, and did enter upon his *Prophetical Office*: which is contrary to the received Opinion, *viz.* That *John* began to preach and baptize in the fifteenth year of *Tiberius*, and that *Christ* also was baptized by him in that very year, *Luke* 3. 1. I conceive therefore, that we may more safely affirm, That these sixty two *weeks* were that space from the finishing of the *Temple*, which did extend to that *week* wherein the *Messiah* was *cut off*.

The third Section is of *one Week*, which was the last of the seventy, wherein the *Messiah* was to be *cut off*. Now this *Week* the *Angel* seems to divide into two halves, intimating thereby, some special thing was to come to pass about the middle of that *Week*, and that might be the *Baptism* of *Christ*, and also his entering upon his *Prophetical Office* to preach and work *Miracles*: and then in the end of that *Week* (which was the other half) he should be slain and cut off: and so by his *Death* he caused the *Sacrifice* and *Oblation* to *cease*. And indeed that space of three years and an half, from the *Baptism* of *Christ* unto his *Death*, may be gathered by the *Passovers*, which are mentioned after his *Baptism*, *viz.* these four; although *Vossius* (in *Dissertat. de Temp. Dom. Passionis*) affirms confidently that there were but two *Passovers* which *Christ* lived to partake of after his *Baptism*; and *Lansberg* but three, in *Chronol. Sacr. lib.* 2. *c.* 11. But there seems to be footsteps for four: *Viz.* 1. In

The years after the *Return.*

1. In *Joh.* 2. 13, 23. which probably might be about half a year (more or less) after he was baptized: for it cannot be, that that *miracle* of *turning Water into Wine* was wrought three days after his *Baptism*, as some expound that expression in *Joh.* 2. 1. [*And the third day there was a marriage, &c.*] because they finde it to be said, Vers. 13. that the *Passover was nigh at hand*: For it is certain that *Christ's Temptation* (which was *immediately* after his *Baptism*, *Mark* 1. 12.) did continue fourty days together.
2. In *Joh.* 5. 1. which *Feast* (although some do question it, whether it was the *Passover*; yea, and *Vossius* affirms it very confidently with a [*sine dubio*] that it is the Feast of *Pentecost* there meant; which he confirms onely from this, *viz.* because it follows the *Feast* of the *Passover* mentioned before in Chap. 2. (how weak a reason that is, I leave to others to judg:) yet, according to the received Rule, it must be taken for the *Passover*; *viz. That where a Feast is mentioned indefinitely, there it is to be understood of the Passover*; which was the greatest *Feast*: as *Matth.* 26. 2. with Vers. 5.
3. Is that which is expresly mentioned in *Joh.* 6. 4. at which place *Vossius* (because it pincheth him) is fain to wrest and wring; for here he findes the *Feast* of the *Passover* after the *Feast* of *Pentecost* (as he would have that to be in *Joh.* 5. 1.) and before the *Feast* of *Tabernacles*, mentioned *Joh.* 7. 2. and therefore affirms it to be his last *Passover* before his Death (which was the very next day) and that it is mentioned in Chap. 6. 4. by an ὑστερον πρότερον: which what colour or shadow there can be for, I cannot see, seeing if it did not belong to the story there related, there was no necessity of bringing it in there at all, and might have been as well or rather better left out then put in, as any body may easily see: And if it doth belong to that story of *Christ's* feeding five thousand with five Loaves and two Fishes, then certainly it could not possibly be the last

Passover

Paſſover he kept, becauſe in that very night he was taken and carryed before the *High-Prieſt*, but in the night after that *Miracle* he was *walking* upon the *Sea*; as appears by Verſ. 14. to 21. of that ſixth Chap.

The years after the *Return.*

The fourth is mentioned in *Joh.* 11. 55. 12. 1. 18. 39. in all which places his laſt *Paſſover* before his *Death* is ſpoken of.

Now theſe four *Paſſovers* do ſhew, that there were three years after the *Baptiſm* of *Chriſt* before his *Death*, and ſo much over as there was from his *Baptiſm* unto the next *Paſſover* after, which we may conceive to be about half a year, *viz.* ſo much as might make up the laſt half week of the ſeventy, mentioned by the *Angel* unto *Daniel.*

In theſe ſeventy *weeks*, or 490 years, there were (1) the *Perſian*, (2) the *Grecian* or *Macedonian*, and (3) ſome part of the *Roman Monarchy*, ſucceſſively one after another. But how many years are to be allowed to each of them, is not eaſie to determine (by reaſon of the vaſt differences in *Hiſtorians*, who write the ſtories of them, and eſpecially about the *Perſian Monarchy*, as is to be ſeen by the Table of the *Perſian* Account, *pag.* 216.) neither indeed am I very ſolicitous about the exact determination of them, ſeeing we have the general ſum of the years from the *Return* out of *Babylon* to the *Death* of *Chriſt* in the ſeventy weeks. The beſt way (as I conceive) to come to a neer gueſs at the years of the Continuance of thoſe *Monarchies*, is by begining to reckon from the *Roman* (which ſeem to be the moſt clear) and ſo backward to the *Grecian*; and the years which remain to make up 490, are to be allowed unto the *Perſian Monarchy*, about the Continuance whereof there is the moſt uncertainty.

Now we ſhall finde that the *Roman Empire*, at the *Death* of *Chriſt*, had continued about ſeventy years, or thereabout, ſome few over or under, *viz.* from the firſt year of *Julius Cæſar* unto the 18 year of *Tiberius.* And the years of the *Grecian Monarchy* are generally acknowledged (with little difference) to have been about 290, more or leſs, which together

The years after the *Return.*

gether do take up about 360 of the 490 years; whereby it appears that there were about 130 years taken up in the *Persian Monarchy*: and indeed the Age of *Nehemiah* (who lived from the *Captivity* till about the end of the *Persian Monarchy*; for he makes mention of *Jaddua* the *High-Priest* at the time when *Alexander* the *great* overthrew the *Persian Empire*, *Neh.* 12. 11. and in Vers. 22. where also he mentioneth *Darius* the last King of the *Persians*) do intimate, that the *Persian Monarchy* could not easily extend beyond 130 years.

The Persian Monarchy.

From the first year of *Cyrus* unto the time that *Alexander* the *great* overcame *Darius*, the last of the *Persian* Kings, were (as it seems, upon the grounds and reasons intimated already) about 130 years. And because there is such difference both about the *Kings* that reigned, and also about the *years* of the Reign of each of them, I shall spend the less time about the same; onely contenting my self with naming of those who are most generally acknowledged; which I conceive may not be altogether unuseful, in regard that some particulars mentioned in the *Scripture* do seem to have reference to some of them.

Cyrus.

Whether he had the Kingdom of *Babylon* by force or alyance from *Darius* the *Mede*, or as co-partner with him, is uncertain, by reason of the variety and contrariety of relations about the same, although the latter may seem to be most probable. In the first year of his Government over the *Persian Monarchy*, he proclaimed *Liberty* for the *Return* of

of the *Jews* unto *Jerusalem* at the end of the seventy years *Captivity* in *Babylon*, *Ezra* 1. 1. according to what was foretold about 200 years before by the *Prophet*, *Isai.* 44. 28. and 45. 1.

The years after the *Return.*

Cambyses.

He is supposed by some to be that *Prince* of *Persia* mentioned in *Dan.* 10. 13. who hindered the building of the *Temple* in the time of his Fathers absence. Some also do imagine that he was that *Artaxerxes* in *Ezra* 4. 7. to whom the Adversaries of the *Jews* did write, whereupon the work of the House of *God* ceased.

Darius Hystaspis.

He is thought to be that *Darius* King of *Persia*, spoken of in *Ezra* 4. 5, 24. and 6. 1, 15. who furthered the building of the *Temple*, and in whose time *Haggai* and *Zachariah* did propheſie. There are who call him *Ahasuerus*, and say it was he who marryed *Esther*; the which, I confess, may seem more probable then that it was any other of the *Persian* Kings, in regard of the age both of *Mordecai* and *Esther*: for the further off from the *Captivity* and *Return* from *Babylon* that that story is placed, still the older they must be, and so the less probability there will be for it. But I do rather incline to think it was before the time of the *Persian Monarchy*, *viz.* in the time of the *Captivity*, as is said before.

The years after the *Return.*

Xerxes.

This is generally conceived to be that fourth King mentioned in *Dan.* 11. 2. who is foretold there, that he ſhould be far richer then all the Kings of *Perſia* that were before him. *Scaliger* thinks and affirms it very confidently (but his proof is no infallible demonſtration) that this was that *Ahaſuerus* who marryed *Eſther.*

Artaxerxes Longimanus.

He was ſo ſirnamed from his *Long-hand*: He is thought by ſome to be he who is mentioned in *Ezra* 7. 1. and *Neh.* 2. 1. and who gave a *Commiſſion* unto *Ezra* in the ſeventh year of his Reign, and another alſo unto *Nehemiah* in his twentieth year, for the furtherance of the work at *Jeruſalem.* How right Sir *W. R.* is in affirming this to be that *Ahaſuerus*, whoſe Queen *Eſther* was, I leave to the judgment of others.

Darius Nothus.

This man ſome think was that *Darius* who furthered the building of the *Temple*, and in whoſe ſixth yeare it was finiſhed, mentioned *Ezra* 4. 24. and 6. 15. rather then the other *Darius*, who is ſirnamed *Hyſtaſpis*, becauſe there is an *Artaxerxes* between the ceſſation of the work about the *Temple*, and this *Darius*, in whoſe time it was furthered, *Ezra* 4. 7. whereas there ſeems to be no *Artaxerxes* before the other *Darius.*

Artaxerxes

The years after the *Return.*

Artaxerxes Mnemon.

His ſirname was given him (as it ſeems) from his *Memory*: Sir *W. R.* conceives that this was he, in whoſe Court *Nehemiah* had the Office of *Cup-bearer*, and who in his twentieth year gave him his *Commiſſion* about the repairing of *Jeruſalem*, *Neh.* 2.

Darius Ochus.

Concerning whom the Scripture ſeems to make no mention.

Arſes or *Arſames.*

Of whom the Scripture is alſo ſilent, and ſo ſhall I likewiſe be.

Darius Codomannus.

He is generally accounted to be laſt King of the *Perſians*; who being wholy routed by *Alexander* the *Great* at *Arbela*, the *Perſian Monarchy* (together with himſelf) had its Period, having continued (as is ſaid before) about the ſpace of 130 years.

The years after the *Return.*

The Grecian Monarchy.

Alexander the *Great* having overthrown the *Persians* (therefore he is thought to be that *He-goat* that smote the *Ram* with two horns, *Dan.* 8. 5, 6, 7.) thence the account of the *Grecian Monarchy* begins to take place, about the year of the *World* 3610. taking it for granted that the
130 *Persian Monarchy* continued 130 years, which added to the year of the *World* at the *Return* from *Babylon*, and the begining of the *Persian Empire*, do make up that number of years. The continuance of this *Monarchy* is accounted to be about 290. more or less.

After the Death of *Alexander*, his *Dominions* were divided amongst divers of his *Princes* and *Captains*, and after a short time fell into the hands of four, as is also intimated, *Dan.* 8. 8.

Viz. of
- *Seleucus*, who had *Assyria*, *Asia* the greater, and part of *Syria.*
- *Ptolomeus Lagus*, whose Dominion was over *Egypt*, and the other part of *Syria.*
- *Antigonus*, who ruled over *Asia* the lesser.
- *Cassander*, whose share was *Macedonia* and *Greece.*

But at length all were reduced and brought under the two former of them, *viz. Seleucus*, who, in *Dan.* 11, with his Successors, are called the *Kings* of the *North*; and *Ptolomeus*, who with his Successors also are called the *Kings* of the *South.*

And because there may be some use of the Names of the Kings of these two Kingdoms, for the better understanding of the Expositions of *Daniel* (not troubling my self about the account of the years which they reigned) I shall here set down the Names of the Kings in both those Kingdoms.

The

The Kings of SYRIA, called the *Seleucidæ*.

Seleucus Nicanor, from whom the account used in the Books of the *Maccab.* seem to run.
Antiochus Soter.
Antiochus Theos: He is said to have marryed the daughter of *Ptol. Philadelphus*, as *Dan.* 11. 6.
Seleucus Callinicus.
Seleucus Ceraunus.
Antiochus Magnus.
Seleucus Philopater, who is called a *Raiser of Taxes*, *Dan.* 11. 20.
Antiochus Epiphanes, called a *vile person*, *Dan.* 11. 21.
Antiochus Eupater.
Demetrius Soter.
Demetrius Nicanor.
Tryphon.
Antiochus Sedetes.
Alexander Sebenna.
Antiochus Gryphus.
Cyzicenus.

The Kingdom of *Syria* being in Civil Wars, became a prey to *Tygranes* King of the *Parthians*, who not long after was subdued by the *Romans*, and so *Syria* came to be under the *Roman Monarchy.*

The Kings of EGYPT, called the *Lagidæ*.

Ptolomeus Lagus.
Ptol. Philadelphus, who is famous for his great *Library*, and for procuring the *Translation* of the *Hebrew Bible* into Greek by the *Septuagint.*
Ptol. Euergetes.
Ptol. Philopater.
Ptol. Epiphanes.
Ptol. Philometer.
Ptol. Physcon.
Ptol. Alexander.
Ptol. Lathurus.
Ptol. Auletes.
Ptol. Dyonisius, who slew *Pompey* treacherously, when he fled to him for refuge.
Cleopatra, she was *Minion* first to *Julius Cæsar*, and then afterward unto *Marc: Antony*: she hearing of the overthrow of *M. Antony* in the Battel at *Actium*, made her self away, by applying (as it is said) of *Asps* unto her brests: after which *Egypt* (as it is said) was made a *Province* under the *Roman Empire.*

The years after the *Return.*

Jerusalem

The years after the *Return.*

[57]

Jerusalem was taken and made subject to the *Roman State* by *Pompey*, almost sixty years before the *Birth* of *Christ*, and about ninety (more or less) before his *Death*; and between a dozen and twenty years before the Begining of the *Roman Empire* under *Julius Cæsar*.

The occasion of the Taking it was (as it is said) briefly this; *Alexander* the *High-Priest*, and King of the *Jews* (being the second that was called King amongst them after the *Captivity*, for it seems his Father *Aristobulus* had taken that Title upon him before) left two sons, *viz. Hyrcanus* and *Aristobulus*: the elder of them, *viz. Hyrcanus*, being put by the *High-Priesthood* by his Brother, makes his address for help unto *Pompey* (the *Roman General*;) He being perswaded, goes and takes *Jerusalem* (by means of the *Divisions* in the City) making it Tributary to the *Romans*, sends *Aristobulus* Prisoner to *Rome*, and puts *Hyrcanus* into the *High-Priesthood*: but withall *Antipater* (who was not a *Jew*, but an *Ascalonite*) was set up *Procurator* over the civil affairs of *Judea*: after whom succeeded his son *Herod* in his place, who obtained of the *Roman Senate* to be the King of *Judea*: and so the *Propheſie* of *Jacob*, *Genes.* 49. 10. about the *Coming* of *Shiloh* (the Scepter being departed from *Judah*) was now neer to be fulfilled: and indeed in the days of *Herod* the King was *Christ* born, *Matth.* 2. 1.

And because mention is often made in the *New Testament* of divers *Herods*, I shall here crave leave (by the way) to set down a brief *Genealogy* of *Herod*, whereby may be understood the better, what *Herod* is spoken of in one place, and another.

Herod

Herod (the son of *Antipater*) called *Herod* the *Great*, in whose time (as is said) *Christ* was born, left four sons: The years after the *Return*.

Viz.
- *Philip*, *Tetrarch* in *Iturea* and *Trachonitis*, *Luke* 3. 1.
- *Archelaus*, *Tetrarch* in *Judea*.
- *Lisanias*, *Tetrarch* in *Abilene*.
- *Herod Antipas*, *Tetrarch* in *Galilee*, *Matth.* 2. 22. This was he that beheaded *John Baptist*, *Mat.* 14. and who mocking *Christ*, sent him back to *Pilate*, *Luke* 23. 11. This *Herod Antipas* had a son called *Herod Agrippa*, who killed *James*, and imprisoned *Peter*, *Acts* 12.

The Roman Monarchy.

After the *Grecian Empire* was faln, then this of the *Roman* arose, and did indeed arise out of the rubbish and ruines of the other. The *Rise* and Begining of it is accounted to be when *Julius Cæsar* got the *Dictatorship* or *Government* of the *Romans* alone into his own hand; which was about 420 years (more or less) after the *Return* from the *Babylonian Captivity*; as appears by adding the 290 years of the *Grecian Empire* unto the year after the *Return* when that *Monarchy* did begin. I would not here be understood to speak definitively to a year or two, but onely about that time; for I am not exactly solicitous about the Begining of these *Empires* (whose Beginings are not expressed in the Scripture) seeing we have the begining and ending of this *Period*, and the *summa totalis* of it, so fully set down, to be 490 years.

130
290
420

Julius

The years after the *Return.*

[58]

Julius Cæsar, the first *Roman Emperor*, began his supream and sole *Government* about 47 years before the *Birth* of *Christ*, or (as is said before) about 80 years before his *Death*; and continued it (as is generally affirmed) about five years.

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Octavius Augustus, the second *Roman Emperor*, began to reign about 42 years before the *Birth* of *Christ*, and reigned (as is generally acknowledged) about 56 years; but the first twelve of them he governed together with *M. Antony*, and *M. Lepidus* (they three being *Triumviri*, as they were called) the latter 44 years he reigned alone.

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[60]

JESUS CHRIST, the *Eternal Son* of GOD, the *Saviour* of the *World*, and the promised *Messiah*, was born of the *Virgin Mary* in the *Fulness of time*, *viz.* about
457 the 457 year current, or 456 compleat, after the *Return* from the *Babylonian Captivity*; as appears by substracting the 33 years that *Christ* lived, out of the 490 years which were *cut out* from the end of the seventy years *Captivity* to the slaying of the *Messias*; and so consequently about the 63 *week*, and sixth year of that week; and the 3930 *year* of the *World*, according to the account which hath been carryed along in this *Chain* of *Chronology*: for we found at the end of the 70 years *Captivity*, and the begining of this VII. *Period*, that there had been 3473 years compleat from the *Creation*, unto which these 457 years being added (which is the year after the

the end of the *Captivity*, wherein *Christ* was born) the year of the *World* at his *Birth* will appear to be, as is said, 3934. and it is also most generally received to have been in the 42 year of the *Emperor Augustus*. The years after the *Return*.

The time of the year when he was born, is no where intimated in the *Evangelists*; neither need we be very inquisitive after it. It hath indeed been commonly received (especially in latter times) to have been in the tenth month, or *December*, and on the 25 day of it: but that may very well be doubted of; 1. Because it is not probable that the Shepherds were abroad all night long keeping of their Flocks in the very deep of Winter. 2. Neither is it like that *Augustus* would by his *Decree* enjoyn all his subjects to travel at that time of the year to their chief City to be Taxed. Nor, 3. Is it probable that *John* did go into the River *Jordan* with the people that were baptized of him in the very coldest part of the year; for He baptized in *Jordan* when *Jesus* was entering upon his thirtieth year, or about the begining of it (not much over or under) *Luke* 3. 23.

Scaliger, and some others, have with more probability (to my apprehension) thought, that the *Birth* of *Christ* was about the seventh month, or *September*: and although the particular time of the year cannot certainly be determined, yet to me it seems most probable to have been about the latter end of the seventh month, which I gather not from the Conception of *John Baptist* (the Argument which *Scaliger* seems to make much of) but from the *half Week* (or three years and an half) which the *Angel* seems to hold out to be between his *Baptism* and *Death*: For if there was just so much between them, his *Death* being just at the *Passover* (which was about the end of our first month, called *March*, for the fifteenth day of the *Jews Nisan* falls about that time of our month) then his *Baptism* must be about the latter end of *September*: Now his *Baptism* was about the begining of his thirtieth year, as is said before.

The years after the *Return.*

[61]

469 *Christ*, being about twelve years old, *disputed* in the *Temple*, *Luke* 2. 42. *&c.* and therefore it seems to have been about the 469 year after the *Return*, or end of the seventy years; as appears by adding twelve to the years after the *Return* at his *Birth*; and about the 3946 year of the *World.*

Tiberius Nero, the third *Roman Emperor*, succeeded *Augustus* after he had reigned 56 years: The begining of the *Reign* of *Tiberius* seems to be about fifteen years after the *Birth* of *Christ*: for (as it is said before) he is generally acknowledged to have been born in the 42 year of the Reign of *Augustus*: The time that *Tiberius* is said to have reigned was 23 years.

[62]

Christ was *Baptized* by *John Baptist* in the *River Jordan*, *Matth.* 3. 13. when he was about thirty years old: and about the fifteenth year of *Tiberius*, *Luke* 3. 1, 23. whether his thirtieth year was compleat and perfect, or somewhat short, I cannot determine; yet the words of the *Evangelist* [Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος] *And Jesus himself was as it were of thirty years begining* (for so they may be rendered word for word) do seem rather to intimate that he was entered upon his thirtieth year, and that his thirtieth year was *begining*, or but *as it were* begun: and this also the years of the *Roman Emperors* do seem to confirm; for if we reckon from the 42 year of *Augustus* (wherein it is said he was born) unto the fifteenth year of *Tiberius* (wherein he was baptized) we shall finde that he must have but entered upon his thirtieth year: For *Augustus* having reigned (as is commonly said) 56 years, *Tiberius* did immediately succeed him. And for the time of the year wherein he was baptized, methinks the speech of the *Angel* unto *Daniel* seemeth to hold

hold out thus much, *viz.* that it was about the middle of the year, for his *Death* was to end *half the Week* (*viz.* the latter half of it) which began at his *Baptism* and *Preaching*: and therefore his *Baptism* must be about the month *Tizri*, which is six months before the month *Abib* (which was the month of the *Passover*, the time when the *Jews* did put him to death.) Now then the year of his *Baptism* being upon his thirtieth year, seems to be about the 487 year after the *Return* from *Captivity*; as appears by adding the years of his life at his *Baptism* unto the years after the *Return* at his *Birth*; and about the year of the *World* 3964.

The years after the *Return*.

457
30
487

[63]

Jesus Christ, the true *Passover*, was (according to the *Types* and shadows in the *Jewish Sacrifices* under the *Law*) Sacrificed for us upon the *Cross*, being *Crucified* and put to *Death* by the *Jews*, through the *determinate Counsel of GOD, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesie, and to cause the sacrifice and oblation to cease*; as was before revealed by the *Angel* unto *Daniel*, *Dan.* 9.24,27. Now it seems to have been about three years and an half after his *Baptism*, because the *Angel* ending the 70 weeks at the *Death* of *Christ*, speaks of *half a Week cut out and set apart for the confirming of the Covenant, and causing the sacrifices to cease*; and that must be from his *Baptism* unto his *Death*: and accordingly we shall finde (as hath been shewn before, *pag.* 222.) four *Passovers* (recorded by the *Evangelist John*) which *Christ* did keep after his *Baptism*, *viz.* Chap. 2. 13, 23. and 5. 1. and 6. 4. and in the 11, 12, 13, and 18 Chapters, which mention the fourth and last, when he was put to death; which together do make up three full years, and so much over as was from his *Baptism* unto the *Passover* next following, which in probability was about half a year. And to this purpose also, the three High-Priests that were between *Annas* (in whose time *Christ* was baptized) and

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Cajaphas (in whose time he was crucified) *viz. Ismael, Eleazar,* and *Simon,* whom *Josephus* doth mention, *lib.* 18. *Antiq. c.* 3. do intimate, that there might be about three years and an half between his *Baptism* and *Death*; and not a year onely, and little more, as *Vossius* affirms. The setting apart also of the *Paschal* Lamb from the tenth day to the ending of the 14, do seem to typifie or point at such a thing. So that hereby we have both the *Year,* and *Month,* and *Day,* of the *Death* of *Christ*: For the *Year,* it was the 33 year of his life, and about the middle of it at least, in regard that his *Baptism* was about the Begining of his 30 year (as it is said before) and his *Crucifying* three years and an half after that. The *Month* was that which is called *Abib* or *Nisan,* being the first month of the year, according to the sacred account of the *Jews*; for the *Passover* was instituted to be kept in that *month,* which was afterward to be the *begining of months, even the first month of the year, Exod.* 12. 2. And for the *Day,* the *Passover* was to be observed upon the 14 day at *Even* of that first month, *Exo.* 12. 6, 8, 18. *Levit.* 23. 5. but indeed he was not *Crucified* and put to death by the *Jews* till the 15 day of that month, and sixth day of the week, which was the day wherein they at that time did keep the *Passover,* in the Evening following; whereas our *Saviour* himself did keep it the Evening before, *viz.* at the end of the fifth day of the week, and begining of the sixth, which was most according to the Commandment and Institution; for otherwise he had not fulfilled all righteousnes, but had been a transgressor. And that *Christ* did not keep it upon the same day whereon the *Pharisees* and *Priests* and *Elders* did keep it, is plain and evident enough (what ever *Tostatus,* or any other, may say to the contrary) by what the *Evangelist John* holds forth, *viz.* That *Christ* was *crucified* that day which was the *Preparation* to the *Jews Passover,* and that he lay in the *Sepulcher* all that day whereon they kept the *Passover,* and rested as they were commanded, *Exod.* 12. 16. whereas *Christ* kept it with his *Disciples* in that night wherein he was betrayed (which was the night before) *Joh.* 19. 14. *&c.* Had the *Jews* eaten the *Passover* in the Evening when our *Saviour*

viour did, certainly they would not have ventured to have done as they did the day following, which had been the great *Feast* day of *unleavened bread, viz.* bring him before *Pilates judgment* seat, and cause him to be put to death upon that day; yea, neither would *Joseph* of *Arimathea* and *Nicodemus* (who were pious and devout men) have gone about the burying of him as they did. And whence also was it that the *Jews* made scruple of going into the *judgment hall* themselves, but *Pilate* was fain to come out to sit in judgment in *Gabbatha* or the *Pavement*, but because that day being their *Preparation* day to the *Passover*, they would not defile themselves, and so be hindered from eating it in the Evening following? *Joh.* 18. 28. and 19. 14. whereby it seems that they had not eaten it in the Evening before. Now the ground of the *Jews* keeping the *Passover* the Evening after that which was according to the *Lord's Institution*, might be either from that *Tradition* or *Sanction* of their *Sanedrim, viz.* That when the *Passover* did fall upon the Evening after the fifth day of the *week* (which was the begining of their sixth day) it was to be translated or deferred to the Evening after, *viz.* to the begining of the seventh day or *Sabbath*, by reason of the difficulty and inconvenience of keeping meat dressed, and dead bodies unburyed the two Festival days together: the which Tradition or *Rule*, although *Vossius* denies to have been of use amongst the *Jews* before the time of *Christ* (and therefore could not be the reason of their keeping it then the Evening after) yet some do affirm it to have been in use above 300 years before *Christ*: or else perhaps from their custom (as it is said) of deferring the *Passover* till the *Equinox*, if the fourteenth day of the first month did fall before, lest the old year should not be fully ended, and so they might keep two *Passovers* before the *Sun* had run his yearly course: therefore it might be that our *Saviour* did eat the *Passover* in the Evening, which was the begining of the fourteenth day of the first month, according to the commandment of the *Lord*; but the *Jews* the night after, according to the *Custom* and *Tradition* of their Fathers. But then the Question may be, How *Christ* could possibly observe

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observe the *Paſſover* the Evening before the *Jews* did keep it, who were very zealous for a ſtrict Conformity to the *Traditions* of their Elders, holding that all were bound to order their *Feaſts* according to the concluſion and determination of the *Senate* or *Council*; eſpecially alſo, if the *Paſchal Lambs* were to be killed by the *Prieſts* at the *Temple*, as ſome affirm? I think we ſhall not need, for anſwering of this, to affirm, that the *Jews* did permit the *Paſchal Lambs* to be *publiquely* killed upon two ſeveral days together; for to me it is not apparent that the *Prieſts* did kill the *Lambs* for the *Paſſover*, but I am apt to believe rather, that they were uſually killed by private perſons, and ſo the *Paſſover* which our *Saviour* obſerved, was kept privately, without any publique cognizance, and ſo without any offence of the *Jews*, though he prevented their time. Indeed the *Paſſover* was one of thoſe three ſolemn Feaſts which were to be kept at *Jeruſalem*, *Deut.* 16. 5, 6, 7, 16. yet we know that the *Paſchal Lamb* was to be eaten, not in the *Temple* there, but in any private houſe, as our *Saviour* did eat it with his Diſciples in a private Chamber. And whereas it is ſaid, that in *Hezekiah's* and *Joſiah's* time, and ſo alſo after the *Return* out of *Babylon*, the *Paſſover* was killed by the *Prieſts* and *Levites* at the *Temple*, 2 *Chron.* 30. 17. and 35. 6. and *Ezra* 6. 20. by the *Paſſover* in thoſe places, we may underſtand (not the *Paſchal Lambs*, but) the *Bullocks* and other Sacrifices which were offered up about that time, eſpecially the day following, which was the Feaſt of *unleavened Bread*, which *Feaſt*, being at the time of the *Paſſover*, was called by the Name of the *Paſſover*, *Deut.* 16. 16. 2 *Chron.* 30. 1, 2. with 13. *Mark* 14. 12. *Luke* 22. 1. and *Acts* 12. 4. *after Eaſter* (as our *Epiſcopal men* tranſlate it, to countenance their *Eaſter Feſtival*, but) in the *Greek* it is *Paſcha*, the *Paſſover*, viz. *after that Feaſt of unleavened Bread* (which conſiſted of ſeven days) *was over*; for the *Paſſover* it ſelf ſtrictly and properly was over in one night: and ſo alſo thoſe Sacrifices of Bullocks, *&c.* which were offered at that time, are called the *Paſſover*, *Deut.* 16. 2, 3. *Numb.* 28. 16. to 26. and therefore the *Prieſts* and *Levites* might be ſaid to kill the

the *Paſſover*, in killing the *Bullocks*, *Ram*, and *Lambs*, which were offered up at that *Feaſt* of *unleavened Bread*; but as for the *Paſchal Lamb*, that might (I conceive) be killed by others: and this, ſome paſſages in *Philo* the *Jew* (who lived and wrote about that very time, or very little after) do ſeem to confirm; for in *Lib.* 3. *de vita Moſis*, thus he ſpeaks; *Ejus menſis (viz.* primi) *die quarta decima, ſub ipſum tempus, quo Luna ſuum Orbem ſolet complere lumine, celebratur migrationis publica Feſtivitas, quam Chaldaicè Paſcha nominant: quo tempore (non ut alias) plebeii homines victimas adducunt ad altare mactandas à Sacerdotibus, ſed jubente Lege TOTA GENS SACRIFICAT, DUM PRO SE QUISQUE MACTAT HOSTIAM SUIS MANIBUS; Tunc quiſque ſe gerit pro Sacerdote*, &c. *At the time of the Paſſover, the people do not, as at other times, bring their Sacrifices to the Altar to be killed by the Prieſts, but according to the Law, the whole Nation doth Sacrifice, every one killing his Sacrifice with his own hands; at that time every man doth act the part of the Prieſt.* And again, in *Lib. de Decalogo*, *Patria Hebræorum linguâ Paſcha dicitur, quando populariter ſinguli ſacrificant, non expectatis Sacerdotibus, ipſi permiſſu Legis fungentes Sacerdotio quotannis per unum diem deſtinatum huic negotio*: which is as expreſly and fully to the ſame effect, as the place mentioned before. Whether the *Prieſts* or *Levites* might not poſſibly ſometimes do it, I will not ſay; but that the people themſelvs might not or did not kil their *Paſchal Lambs*, I cannot ſay. Hence, This killing of the Lamb (as one ſays) was rather a Sacrament then a Sacrifice, as not being performed by a Prieſt, but by private men; and not in the place appointed for Sacrifices, but in private houſes. But enough of this digreſſion by the way.

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Yea, we have not onely the *day*, but the very *hour* and time of the day alſo of his *Crucifying* expreſly ſet down, *viz.* from the ſixth to the ninth hour, *Matth.* 27. 45, 50. which was from about Noon, until (according to our account of the hour of the day) three a clock in the Afternoon: ſo that He gave not up the Ghoſt till about three a clock, which was the very

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very time when the *Paschal Lamb* was to be killed, for it was to be killed *between the two Evenings*, as it is in the *Hebrew Text*, *Exod.* 12. 6. their *first Evening* begining about Noon, when the Sun began to decline; and the latter at *Sun-set*: Now most ordinarily they did offer their *Evening* Sacrifice about the ninth hour of the day, which was our three a clock, for that is called the *Hour* of their *Prayer*, or *Evening Sacrifice*, *Acts* 3. 1. So that hereby it appears, That *Jesus Christ* the true *Passover* (who is sacrificed for us, as the Apostle speaks, 1 *Cor.* 5. 7.) doth exactly fulfil and answer the *Type*, as in other circumstances, so in the very *time* also.

490

Now then (to draw to a Conclusion) the Time of the *Death* of *Christ*, according to our account which we have carryed along, seems to have been about the 490 year after the *Return* from the *Babylonian Captivity*, which is the end of the seventy *Weeks* spoken of by the *Angel* unto *Daniel*; and about the year of *Christ* 34. and the year of the *World* 3968. as appeareth by adding the years of the seventy *Weeks*, being 490, unto the year of the *World* at the end of the former *Period.*

3478
490
3968

Here place the Table with this mark [††].

FINIS.